

INAUGURAL SERMONS,

18

Preached at the Opening Services

OF

St. Ann's on the Heights.

BROOKLYN, N. Y.

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Inaugural Sermons



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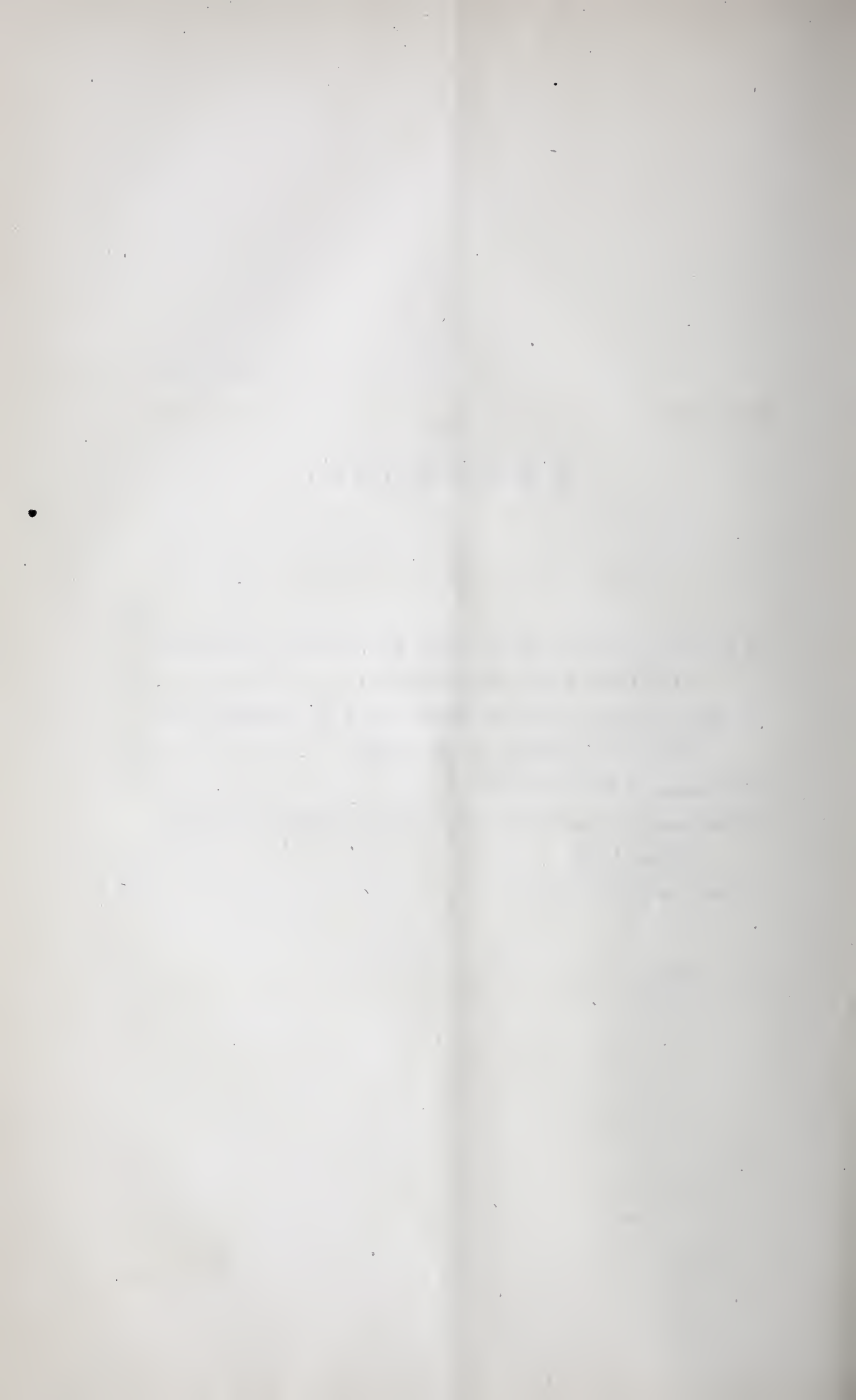
PREPARATORY NOTE.

THE corner-stone of "St. Ann's on the Heights" was laid June 5, 1867, by the Right Rev. H. Potter, D.C.L., Bishop of the Diocese of New-York. The building was completed and opened for public worship on the twentieth day of October, 1869. A large concourse of people assembled to participate in the solemn services. Five bishops and some hundred and fifty clergy were present. The inaugural discourse by the Bishop of Ohio in the morning, and the historical discourse by the Bishop of Long Island in the evening, excited profound interest. At the morning service, the Holy Communion was administered. On Sunday, the twenty-fourth of October, the Rev. Dr. Schenck, Rector of the Parish, preached a salutatory sermon, which was continued during two of the following Sundays. These opening services will long be remembered by the sons and daughters of this venerable parish as an important epoch in its history. May the blessing of the great Head of the Church rest upon this Gospel venture, designed for the glory of His name and the welfare of the souls He died to save.

BROOKLYN HEIGHTS, October, 1869.

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The Form and the Power of Godliness.

A SERMON

Preached at the Opening Services

OF THE NEW

St. Ann's on the Heights,

BROOKLYN, N. Y.,

On Wednesday, October 20th, 1869,

By CHARLES P. McILVAINE, D.D., D.C.L.,

Bishop of the Diocese of Ohio.

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S E R M O N .

“Having a form of Godliness, but denying the power thereof.”—2 Tim., iii. 5.

THERE is an impressive prediction at the head of this chapter, of the condition of the visible Church in the days that shall immediately precede the coming of the Son of Man. “*In the last days, perilous times shall come.*” And then the Apostle proceeded to mention certain deplorable features of character which he foresaw would have a special ascendancy and conspicuousness in the Church of those days. Prominent among them, are these: “*lovers of pleasure more than lovers of God, having a form of Godliness, but denying the power thereof.*” Connected with the description, are also these: “Evil men and seducers shall wax worse and worse, deceiving and being deceived.” “They will not endure sound doctrine.” “They shall turn away their ears from the truth, and be turned unto fables.”*

It is a very wide impression among those who “wait for their Lord,” that the time of his second appearing draws near; and therefore that we are now close to, if not in the very beginning of, the perilous times thus predicted. Certainly there is much in the aspect of these times to countenance the idea; at any rate the Apostle’s description applies in an alarming degree to the present generation, in various branches of the visible Church. We shall confine our present attention to that one feature of the prediction which is contained in the text

* 2 Timothy III: 13, and IV, 3-4.

“*Having the form of godliness, but denying the power thereof.*” Under which words, we must speak, first, of *the power of godliness*; secondly, of *its form*; then of that divorce of one from the other, which *denies the power while retaining the form.*

I. “THE POWER OF GODLINESS”—What is it?

We answer, it is *the substance, or reality* of godliness, as distinguished from all its forms. And godliness here is a term for that inward and spiritual grace which is the life and being of all genuine piety before God. Its only abiding place is the heart, which we are therefore exhorted to keep with all diligence, because out of it are the issues which make the visible life of righteousness. Just as prayer in the Spirit is essential to all reality of prayer, in distinction from the words of prayer; just as the inward grace of Baptism, signified in the sacramental “sign or form,” namely: “*death unto sin, and a new birth unto righteousness,*” is the reality of the true Baptism, in distinction from its outward administration; just as when one comes to the Lord’s Table, without “a true penitent heart, and lively faith,” he receives the outward part or sign in the Lord’s Supper, without the grace it signifies, and thus *the form*, without *the power* of that godliness which lives by faith upon the sacrifice and mediation of Christ; while another, approaching the same holy table, with the sacrifice of a contrite heart, and drawing near with faith, is a partaker not merely of the sacrament of the death of the Saviour, but of that death itself, in all the benefits of His passion, to his soul’s health. And so, in the whole life of a true believer, of which in its essential being and sustenance, the two sacraments are the concentrated expression, the power or reality of godliness is none other than, as St. Peter expressed it, “the hidden man of the heart,” in distinction from all visible ways and works of its manifestations before men.

“*I am the life,*” saith the Lord. “He that abideth in me, and

I in him, the same bringeth forth much fruit." The fruit is the effect of the life, and its evidence—not *the life*.

"Your life, (saith the Scripture) is hid with Christ, in God."* As branches of that "true vine," his people abide in Him by a hidden communication of spiritual life, wherein they receive of His Spirit, just as the natural vine-branch abides in its vine, only as it is in communion with its hidden current of life. The Apostle has it thus: "The law of the Spirit of life, in Christ Jesus, hath made me free from the law of sin and death."† That blessed Spirit of life, shedding abroad in the heart, the love of God, creating in us the faith by which we are justified in the righteousness of Christ, and the holiness which makes us meet for his presence and glory, carrying on the hidden work of grace, into more and more conformity to the mind of Christ, till it become perfect in his likeness—such is godliness in its reality and power. Until it enters and takes possession within us, we are "dead in sin." As soon as it so enters, we are "alive unto God." As its essential being is in that new and inward life, its only beginning is in a new and inward birth. "Born again by the Holy Ghost," "transformed by the renewing of the mind," having "a new heart," in place of the old; such, according to the Scriptures, are they to whom the Gospel has come "not in word only, but in power and the Holy Ghost."

The inward depth of that great transformation, its thorough reality as a work of internal renewal, or new creation, is given by Saint Paul, when he says to the Christians at Ephesus, that if they had "been taught as the truth is in Jesus," they had "put off the old man which is corrupt according to the deceitful lusts, and were renewed in the spirit of their mind, and had put on the new man, which after God, is created in righteousness and true holiness."‡

Such is godliness *in the power*, whether abiding in a heart

* Col. III: 3.

† Romans, VIII: 2.

‡ Ephes. IV: 21—24.

just now made new by the Spirit of God, or in a believer almost full grown in grace; whether time may not have been allowed, to make itself visible in the fruits of holiness, or whether it be already full clothed therein.

We must be careful not to confound "the hidden man of the heart" with the *manifested* man in the outward walks and deeds of righteousness. The child of God, is "God's workmanship, created in Christ Jesus, *unto* good works."* Good works do not constitute him that new creature, they follow upon a workmanship of grace, of which they are the essential fruit and evidence.

Now such godliness is *power*, just because it is *life*. It is the power of a faith which purifies the heart, and gets victory over this evil world. In some of God's children, it is more a power than in others, according as some are riper in grace than others; precisely as this natural life, essentially active and a power, varies in powerfulness as men differ in the maturity and activity of their faculties.

True godliness cannot be a mere inoperative seed or unconscious germ of spiritual being. It is a leaven that must leaven. The godliness is itself the power. And the new creature, in Christ Jesus, living by faith and working by love, is the godliness. It is just the image of God, lost in the first Adam, renewed in the second Adam, "the Lord from heaven." Without it, you can no more attain to fruits of righteousness, than you can raise a tree to fruitfulness, while the root is dead. All works are "dead works," before God, that come not of that new heart. Paint them, dress them as you may, to give them the aspect of life, they are not written among the living.

And just what that hidden life is to the individual christian, it is to the whole Church, which cannot have any true godliness but as its several members are children of that new heart. All the ability of the Church for its real, living work in this world, all its existence as a living Church, depends on that.

* Ephes. II: 10.

It is written: "Whatsoever is born of God overcometh the world." And the Church overcomes the world for Christ, in the war and victory of his Gospel, only as it contains those who being so born of God, do in their personal striving so overcome. Be not deceived. There may be much outward aspect of life and growth, and none in truth. Church edifices may be built on every side, and adorned with all the magnificence that wealth and art can give. Our borders of sacramental communion may be greatly extended. Signs of flourishing increase and vigorous activity may stand in bright array before eyes that look only on the outward appearance; while to that which looketh on the heart, and finds the heart of the Church only in the hearts of its several members, that whole appearance, and all beneath it, may be only what St. Paul said *he* would be, "though he should give all his goods to feed the poor, and his body to be burned—and have not charity," the love of God in his heart—"NOTHING."

These teachings, I know, are old things, said over and over again by faithful Ministers of Christ, as they ought to be. They are too much the very marrow of the teaching of the old Bible and the old Apostles, who "spake as they were moved by the Holy Ghost," and of the old Church, to be else than old wherever the preacher keeps to "the old paths" in which the feet of Jesus led. I rejoice to believe that they are old, and loved because so old, in this congregation. Very sad will it be for you, Brethren, if ever the old Manna of this pilgrimage, that spiritual meat of which your fathers ate and never wanted other, shall become so distasteful, that you will hunger for something new instead of it, something more progressive, something, in other words, less of inspired teaching, more of the carnal mind.

Many years ago, and during all the years when it was my happiness to be the pastor of that beloved flock from which this has grown, and in that dear Old Church, where so many dear ones, now gone to their Lord, were "begotten again by

the word of God," and the power of His Spirit, and where it pleased Him to give most precious fruits of grace to the seed of his truth—there, my constant teaching was, as it has been (I bless God) ever since, those same old things, of grace and faith, of the new heart and the new man, "justified by faith," and so "having peace with God, through Jesus Christ." And thus it must be, till I put off this tabernacle, the Lord being my helper. They are just the great truths which there is a continual and dangerous tendency among professing christians to get away from, to lose sight of their transcendent importance, to put something less vital in their place, to mix them up confusedly in a crowd of inferior matters, and thus very easily and sadly to confound the outside of godliness with its reality, and satisfy themselves with a name to live, while they are spiritually dead. It is exactly here that "the god of this world" labors to blind the minds of men, "lest the light of the glorious Gospel of Christ should shine unto them."

II. The "FORM OF GODLINESS."

Certain of the church visible are described as having a *form*, while they deny the *power* of godliness.

Let it be noted that no objection is indicated in the Scriptures to the having a form. Godliness, in "the power thereof," can have no contact with this world without a form, any more than our souls, without the bodies they live in. Angels, when they come from heaven on embassies to men, put on a form of outward appearance in order to be known. And when the hidden man of the heart goes about his mission in this world, he must do likewise. When for that end, he puts on a certain expression of his affections, his worship, his love, and his faith, by words, in posture of body, in sacramental, and other visible ordinances, which associate him with his brethren in Christ, who do the like, then he takes on a form of his godliness. It may be fixed or variable, written or unwritten, the most meagre, or the most manifold, the merest rag of a gar-

ment, or the most elaborate and cumbersome; but it is his form of godliness.

And since the public worship of christian people is the most observed and concentrated of all the externalism by which their inward religious life is manifested and professed before men, it has come to pass that whenever a *form* of religion is spoken of, we are understood as referring chiefly, if not exclusively, to a form of *worship*, whatever that may be. With us, our book of liturgical offices is our form of godliness. With other worshiping people, where no liturgy is used, there is no less a form, though the form be much less.

You will observe that when the Apostle speaks in the text of the power of godliness, he says "*the* power." Because there can be but one. It is God's workmanship in all his people, and must be the same in essential character everywhere. But on the other hand, where form is spoken of, it is not *the* form but "*a* form." Because, while the godliness is unchangeable, its modes of appearing and doing its work in the world may be various.

It is instructive to consider, under these general principles, namely, the divine law that godliness must have a visible form in this world, and the divine allowance of varying forms, how little of those which the Churches of different times and circumstances have adopted is of any specific divine appointment. Two, and only two, has the Lord ordained, to be everywhere essential to the Church in its external and visible being, namely, the signs or forms essential to the two holy Sacraments.

And it is instructive to note among the several forms in which the Churches, of different nations and times have clothed the *administration* of those sacraments, how little is derived from such precept or example of the Lord, or his Apostles, as may be considered binding upon succeeding ages; in Baptism, the water, and the few words from the Lord's commandment to accompany it; in the Lord's Supper, the bread and the wine, with the few simple sentences accompanying its institu-

tion. And when you have added to these that very brief and comprehensive form of prayer--the Lord's Prayer; all the rest, unless we except the laying on of hands in Confirmation and Ordaining, all the rest in the whole domain of worship is left to the conscientious discretion of the Church, determining what is wisest for the promotion of God's worship, in spirit and in truth, according to the varieties of people and circumstances, under guidance of the Scriptures, with a reverent consideration of the examples of the purest ages of the Church, and under the superintending influences of the Holy Ghost.

Compare this conspicuous feature of the Christian dispensation, with the exceeding multiplication and minuteness of forms prescribed by divine command under that of the Law; the former having for its object the sending the light to all nations, and making out of them one "holy nation;" the latter, aiming only at the conservation of the light; and hence its jealous partition wall of ordinances separating that one nation from all others.

Compare also the scantiness of teaching in the New Testament concerning anything pertaining to the visibility of worship, with the fullness and solemnity of its teachings, when the power of godliness and its essential spiritual manifestations in the outer life are concerned; the "line upon line," the "doctrine, reproof, correction and instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

In the presence of that impressive difference, and in the hearing of the Lord's command, "Go, preach the Gospel to every creature;" in the presence of St. Paul, giving his last injunctions to Timothy, as Bishop of the Church at Ephesus, in view of the perilous times approaching, and saying not a word about anything in the form or visible institutions of the Church, while with intense solemnity he writes, "charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, *preach*

the word—instant in season, out of season ;” in that presence, how appears that morbid religiousness which seems to concentrate the whole life of religious worship, in matters of show and pomp, in ceremonies and symbols ; and hungers after them, as one is exhorted to hunger and thirst after righteousness ; which seeks the increase of such things as if it were written—*the more form, the more godliness* ; and sets itself to create a laborious book-learning out of frivolous distinctions of days and hours, of vestments and postures, of lights and colors and stitches, urging such miserable trifling upon the conscience, and contending for it as if were “the faith once delivered to the saints ;” while it seems to be thought a very small thing, comparatively at least, whether the pure Gospel be preached, or something else which is not the Gospel ; a matter of quite inferior concernment whether the minister, placing all the stress of his office in what he calls his sacrificial priesthood, knows in the least how to set the fulness of the salvation of Christ before the necessities of a sinner, if he shall only know how to manipulate that Judaistic show of Priest, Altar and Sacrifice, with all its surroundings of priestly exaction and lay submission, in which that whole formalism finds its pride and crown.

Do not understand that we are aiming, in the least, at the depreciation of your attachment to well-adapted and properly-authorized forms of worship. We have no idea of teaching that such, and *our own, in particular*, should not be very highly valued for their proper uses, affectionately cherished ; faithfully observed, jealously guarded against irreverence and mutilation, and especially against all such mutilations or additions as tend to introduce unscriptural doctrines. But the best are easily lifted into a false importance, and made to hinder instead of helping the truth ; like the moon’s cold disk, as lately seen, eclipsing instead of reflecting the sunlight. Like the garments of our bodies, they may be good to protect the health they can not impart, or evil to deform the simplicity

they can not adorn. Too much leanness they may have, or too much cumbersomeness, for the good of godliness. Like the vail of cloister-life, they may purposely hide in mystery what God has revealed to be plainly seen of all men—the beautiful, open face of Gospel truth. Their distinctive character, good or bad, may spring from humble devotion or the pride of churchmanship; designed more to make a vain show than to help inward prayer. They may sympathize in spirit with that woman of the Apocalypse, the symbol of a fallen church, whom the pen of inspiration exhibits as arrayed in scarlet and gold, and precious stones, courting admiration as her chief joy, saying, in every feature, “*Look on me*”—and of whom the word of God says, “*How much she hath glorified herself.*”^{*} Or they may exhibit a beautiful simplicity, shining in the light it indicates, like that other woman of the Apocalypse, the figure of a living, faithful church, “girt about with truth,” and standing in its right relation to God and man—the woman “*clothed with the sun,*” herself concealed in the light she reflects, and saying to all the world, “Look unto Jesus, the only light of life, and to testify of whom is all my glory.”[†]

III. We come to THAT WIDE SEPARATION between the form and the reality of godliness—“*Having a form of godliness, but denying the power thereof.*”

Mind, it is not said what sort of form, good or bad. It may be all right, the sacraments in their place, and all the accompaniments right. The point is that, having a form, no matter how good, so far is it from any certain connection with the reality of godliness in the individual, or in whole church communities, that it may be most strictly observed, not only in entire divorce from all inward and spiritual grace, but in the actual denial of all such grace.

What does such denial imply? It does not necessarily imply the *conscious* holding that there is no such thing required

^{*} Rev. XVII.

[†] Ib. XVIII. : 7.

or attainable as a power of godliness other than the form—though it may soon come to that. It does not imply that the man is at all aware of any denial, or does not imagine the precise opposite of himself. St. Paul speaks of certain who “*profess* that they know God, and *in works* deny him.”* As a man may deny the Lord by simple neglect or indifference, or by taking something instead of him for his hope, while calling him his only Master and Saviour; so may we deny that inward reality of godliness of which he is all the life.

It is a very common and sad state of professing Christians that, knowing, perhaps, in their understandings, the godliness we have described, and having no thought of gainsaying its truth or necessity, their personal piety is so entirely a matter of external observance, and so indifferent are they to any thing better, that in their habitual spirit they do practically deny it, exactly as they who “deny all ungodliness and worldly lusts,” do so simply by having nothing to do with them. This measure of denial may go no further. But often it does. Such indifference to the spiritual of religion not unfrequently increases till it attains to the manifestation of a decided aversion. It can no longer endure “*sound doctrine* ;” such doctrine as St. Paul meant by that expression, who made so much in his ministry of being “justified by faith,” for peace with God, and of being “led by the Spirit of God” as essential to the evidence that we are children of God.† No words from the pulpit does that condition of mind endure with more dislike than those which most nearly expound such passages as these from St. Paul: “There is now no condemnation to them that are in Christ Jesus, who walk, not after the flesh, but after the Spirit;” “The carnal mind is enmity against God;” “Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you.” “If any man have not the spirit of Christ, he is none of his.”‡

The contrast of this condition of mind with the real godli-

* Tit. I. : 16.

† Romans V. 1 and VIII. : 14.

‡ Rom. VIII. : 1, 7, 9

ness is so glaring that, to escape its condemnation, the man must either renounce it or go further in it. What hitherto he has denied only in spirit, he gets to denying more positively. That there is any thing in religion beyond the observance of religious rites, connected with a good moral demeanor, and a certain measure of self-denial and alms-giving; that there is any "death unto sin" or "new birth unto righteousness," other than the baptismal sacrament; any partaking of the bread of life besides receiving the sacramental signs of Christ's body and blood; any coming to Christ, but coming to the ministrations of a priesthood, and thus to the alleged deposit of grace in the keeping of the church; that man in his heart now denies, though not yet willing so to declare himself in words.

Now, it is not wonderful that this state of mind should exhibit an extravagant zeal for the whole ritual-form of godliness—to enlarge it, to adorn it, to invest it with a sentimental, mystical imitation of spiritual life, with deep, hidden meanings and mysterious sanctities, a veil of symbolism, and a cloud of ceremony, under which the man may hide himself from himself, and imagine he is alive unto God, and growing in grace. It is all his religion, and he must make the most of it. It must be forced to seem as religious as possible, and so he paints and clothes the corpse, as if alive, and tries to think it is alive. The more the imagination invests it with its nebulous drapery, the more spiritual it seems to become. Hence the revival of old mediæval names and usages, having the savor of incense and the romance of a dim antiquity. Thus the minute reinauguration of cast-off trappings of ritualism which our reformers could not tolerate; gorgeous, sacerdotal vestments, full of false doctrine in their symbolic meaning; the marchings, the banners, the crosses, the candles, and censers, and all those so called "imposing" inventions which centre upon, and are intended to teach and glorify, that whole profane pretense of a daily reoffering of the very sacrifice of the

body and blood of Christ, in which the whole system and aspiration of such formalism finds its climax and rest.

Associated with all this, will be found the full, ripe growth of *denial of the power of godliness*. It is seen wherever is avowed the doctrine of what, in scholastic phrase, is called the *opus operatum* of the sacraments—that is, that sacraments have their efficacy in virtue of their own inherent power, independently of any repentance and living faith in the recipient. The denial appears more conspicuously and offensively in the taking away, by express decree, of the very nature of the sacraments as *signs* of invisible grace, and making them the very grace they signify. For example, the Lord's Supper, the sign of the Sacrifice of Christ, is made the very sacrifice once offered on the cross. The bread, after the priest's consecrating act, remains bread only in the form, while in substance it has been made the very body of Christ that was slain for us; so that even the wicked receiving that form, do, as is blasphemously maintained, receive that very body. That bread, that form, is thus regarded as *the Saviour, the true God, "the Life."* Supreme adoration is directed thereto. The whole force of the church, so teaching, aims at making universal that faith and that idolatrous worship. Around that deified form, all its ritualism revolves as the one object of adoration of all believers, and to be supremely glorified. Thousands of faithful men and women have been martyred for refusing that worship—"the adoration of the host," as its name is. In that awful elevation of a sacramental form into divinity, as the sinner's highest worship and only trust, we have *the professed godliness* of that system of faith. And what is it but a systematic denial of all that the sacrament was designed, not to be, but to signify; the denial of the only godliness of the Scriptures and of the Gospel, just as really as the worship of an idol is the denial of God? No further step in this progress remains, but that to which the reaction of an extreme so terrible has so often led, namely, that infidel denial of all claim

to the *supernatural* in religion ; that which sets down all in the Scriptures about an inward and spiritual grace as a fable, and accepts nothing in religion, beyond man's natural instincts reason, but such outward forms as Christians or heathens (it makes no difference which) may adopt.

But while in all this the power of godliness is so denied, does it follow that there is no other power ? Such formalism as we have just described, when once it takes possession of a strong church organization, has great power ; power against godliness ; an awful power of superstition, to deceive and be deceived ; to create tormenting fears in weak minds and gloomy consciences ; to awaken a fierce fanaticism, and to use it ; to raise up a despotic priesthood ; to enthrone the confessional and dictate humiliating penances to an enslaved laity. It can "compass sea and land to make one proselyte," and when made it will hear, as the Pharisees, with their like vigorous and dead formalism, heard in the condemnation of Jesus, "Ye make him two-fold more the child of hell than yourselves." * It had power in a past century to build out of the sale of indulgences the costliest and grandest temple in the world for its gorgeous sacrificial rites, and to fill it with abominable idolatry. It has power now to set up in that same temple the throne of him who claims supremacy over all princes and dominions, to bind and loose the allegiance of nations, to change laws of God's enactment, to pronounce himself infallible, to proclaim "lying wonders" † as God's miracles, to change the creed of the church and the gospel of the Son of God, by decreeing new articles of faith to be believed on pain of damnation ; and it has power and the will to persecute unto death those who "search the Scriptures to see whether these things are so."

Such spiritual death, in any of its stages of formalism, can not be unfruitful in growth of moral corruption ; any more than this human body, its vital spirit gone, can help going to cor-

* Matt. XXIII. : 15.

† 1 Thess. II. : 9.

ruption, and then becoming a fruitful development of hideous life. Only allow it room. Let it be unchecked by restraints and rebukes of a better religion at its side. Then see the company with which St. Paul foresaw it will be associated in those days when it shall have reached the climax of its power. "In the last days, perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God;" and then comes, "*Having a form of godliness, but denying the power thereof.*" *

Such, we learn, is to be the exhibition among members of the visible church, in the times just before our Lord's second coming. And such was the aspect of the Jewish church at his first coming. The form given from Sinai was still in use, encumbered as it was by the ritualistic additions of Scribes and Pharisees. But where was the life? Such life as used to cry, "Create in me a clean heart, O God, and renew a right spirit within me." "The sacrifices of God are a contrite spirit; a broken and contrite heart, O God, thou wilt not despise."

So had all that sort of religion departed; so had a dead though zealous formalism usurped its place, and such grievous corruption of morals had come in under a scrupulous observance of a minute and cumbersome ritual, that Jesus addressed them in these scathing words: "Ye hypocrites! well did Esaias prophesy of you, saying, This people draweth nigh unto me with their lips, but their heart is far from me. In vain do they worship me, teaching for doctrines the commandments of men." "Woe unto you, Scribes, Pharisees, hypocrites; for ye are like unto whited sepulchres, which indeed

* 2 Tim. III. : 1-5.

appear beautiful outward, but are within full of dead men's bones, and of all uncleanness." *

Those were perilous times to the steadfastness of the few who still "worshiped God in the Spirit, and put no confidence in the flesh." For there was "a remnant of grace." The contrite publican prayed in the temple, as well as the self-exalted Pharisee. There was an aged Simeon who rejoiced in the birth of Christ, as well as elders and priests who rejoiced in his crucifixion.

It was the same thing in the times just before the Reformation, in the sixteenth century. Popery had imitated Judaism, not only in priesthood and sacrifice and ritualism, and in overriding the Scriptures with traditions that made them of none effect, but in substituting for God's laws the commandments of men. At no period had religious forms been more minutely observed, or more diversely expanded into all conceivable applications, and never had the spiritual reality been so rejected and despised. Never had the mere form a more complete experiment; never so disgraceful a failure. There was no hinderance of opposition or protest. Public sentiment gave it open field. The rulers of the nations gave it all their power. Æsthetic art was at its height. All the attraction and influence of ceremonial pomp, sentimental symbolism, altars of lofty magnificence, priests radiant with gold and jewelry, and wielding an awful power over the consciences of the people, were at command. And yet, if ever since the last days of the Jewish priesthood the terrible description of St. Paul of what is to be in the last days of this dispensation was fulfilled, it was then; Romish divines being the witnesses and recording the testimony. The same cause, the same effect. The vital spirit of godliness denied, such religion as remained had no power to purify man's evil nature. "The strong man armed," *unregenerate man*, "corrupt according to the deceitful lusts," could no more be mastered by such re-

* Matt. XV. : 7, 8, and XXIII. : 27.

straints than Samson by the green withes of the Philistines. Sacramental ritualism was most flourishing, and so was all iniquity. As priestly rites abounded, sin did more abound. It was not that the two abounded in opposing lines, but in the same, the same ecclesiastical, the same lay ranks. The same classes that luxuriated in the ritualism were "the lovers of pleasure more than lovers of God." Nor was it *in spite* of the imposing rites that iniquity abounded, but by their connivance and indulgence; for universally, whenever the necessity of inward holiness is ignored, and conformity to outward rites becomes the accepted substance of godliness in a powerful communion, it will ensue that to be religious and immoral at the same time is no longer incompatible. Drunkards and blasphemers *can* now enter into the kingdom of God, because they can observe the form and go to mass as much as others. The adulterer is religious, because he is a devotee; the highway robber, because he makes his votive offering before the image of Mary, and his confession to a priest.

The history of the reign of Romish supremacy, all along the centuries, establishes this. Indulgences to sin had no need of a special proclamation. The whole system was an indulgence to make void the law of God and yet expect salvation. That was a dark night, those years of Rome just before the intrepid Luther sounded the call to reformation. Devout men there were, of the power of godliness, who "kept the faith" in their hearts, and hoped for better days. Perilous the times to them, and especially if they tried to make their light shine before men. They watched and prayed and waited and did not faint, though sometimes at the cost of bitter sufferings and death. At last came the better days. The Scriptures broke jail and came forth. The true Gospel was preached again. Its power appeared again. Sinners were made new creatures in Christ Jesus, and "turned from idols to serve the living God." A genuine holiness revived. God's worship "in spirit and in truth" established its temple in many hearts. As the truth

made men free, the power of a usurping priesthood fell off. Men took knowledge of the truly godly Christian that he had been, not with the priest, but with Jesus.

But St. Paul warns the church that perilous times are yet to come. Perhaps we have them, in a serious degree, already. Whether perilous to the body, is not the main question; but perilous to souls, to them of little faith, to men not well anchored in the truth; to those who walk by sight instead of faith, who rather hang on to the outside of the ark than enter within, and who keep their eyes upon the flood instead of "looking unto Jesus."

It would seem that St. Paul intended us to understand that the manifestation of the genuine effects of a dead formalism in the church will in the last days exceed in awfulness and trial any thing in its previous history. And it may be expected that many a heart that seemed to stand well will then give way to the pressure. "There will come in the last days (saith St. Peter) scoffers walking after their own lusts, and saying, where is the promise of his coming?" From the pulpit, no doubt, will be heard, as like things are heard even now, "*The Gospel is a failure*," and the camp of Satan will shout for joy to hear such words from such places. Then they that fear the Lord will speak often one to another, to cheer each other's hearts while they wait for the Lord's appearing, "whose fan is in his hand." And in that day, when the great harvest of his grace shall be gathered, and all his redeemed ones "shall appear with him in glory," then will all men and angels bear witness that not one promise of his word has failed.

Meanwhile, in the trial of those times, when the world and the flesh, under the rule of "the god of this world," will seem to have gained a final victory, it will be a great consolation, as it is now, to remember that it was all *predicted* and *provided* for in the teaching of Jesus and his apostles. And faith will

feed on that evidence that "holy men of old spake as they were moved by the Holy Ghost."

• And now, my brethren of this congregation, this is a happy day to you. You have begun the enjoyment of this beautiful, spacious, and well-appointed church, and thus have opened a new chapter in your parish history. To me also, scarcely less than to you, is this an interesting day. It is more than thirty-six years since I gave up the pastoral care of the beloved flock from which this has grown, to take my present office. Very many of the dearest remembrances of my ministry are associated with it as it was in those days. Very few remain who were of it then; and I am a stranger personally to the most of you. But there is no minister living to whom the spiritual interests of this parish are so near, except your beloved Rector. Allow me, therefore, to conclude this discourse with a few words of special address.

This church, with its whole equipment, and including all the ordinances and services ever to be had therein, is your *form of godliness*. I could speak as strongly of the beauty and appropriateness of the forms *within*, as of that which incloses them. We call it a church, because it is a form of the true church that worships here, "the blessed company of God's faithful people." You may call it a temple of God; and it will deserve the name, just so far as that "holy priesthood" composed of all that are "in Christ Jesus," and made nigh by the blood of his sacrifice, shall here present themselves as living sacrifices, acceptable to God through him.

Be careful, brethren, that no attachment to all this handiwork—the form within and without—shall ever beguile you into forgetfulness of what the true temple is, and its infinite importance compared with all the outward of its worship; lest you incur the Apostle's rebuke, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" It is that indwelling of the Spirit that makes the temple, so

that every heart that has it is God's temple, as St. Paul says again, "Know ye not that your body is the temple of the Holy Ghost, which is in you?"*

Keep that essential difference between the visible and invisible immovable in your minds. How does God express it? "Heaven is my throne, and the earth is my footstool. Where is the house that ye build unto me? To this *man* will I look—even to *him that is of a contrite spirit*."† It is *the man*, not the magnificent house he worships in—the man of a contrite heart, that God looks to as the house of his abode.

Now, then, think of a spectacle which I trust will often be seen of God in this house, as its greatest possible glory—a "*sinner that repenteth*," a heart just now a temple of the world's idolatry, cleansed, made new, a contrite heart, worship in spirit and in truth enthroned therein, and the new life begun. Think how *that* appears to God, in comparison with all this beautiful house and all the visible within it, and all that man's wealth and art could add to it. Think how the "joy in heaven" is gathered over that "one sinner that repenteth"—that "temple not made with hands (and to be) eternal in the heavens." But how unimportant to the world's eye, in presence of the world's glory, that new creation, more wonderful than all the material universe; that "day-spring from on high," more glorious than the morning when the sun arises on this earth—"God's workmanship" of grace.

Dear brethren, let that essential and infinite difference direct and rule you in all your estimates of religious values. It is the vast gulf between all the earthly that we must leave behind us at the grave, and all the heavenly and eternal in the heritage of the people of God. By it let your estimate be formed of the value of a faithful minister in your pulpit, keeping his eye continually not on things that are seen and are temporal, but on the unseen and eternal, counting all things worthless for your salvation, compared with "the excellency

* 1 Cor. III. : 16, and VI. : 19.

† Isaiah LXVI. : 1, 2.

of the knowledge of Jesus Christ, that you may win and be found in him."

By the same rule, now that you have lavished so much expense and care on all this for yourselves, let your estimate be made of what you are now bound to do, in coöperation with your pastor, to promote in each heart among you, and each household, the vigorous growth of an active power of godliness, full of love to God and zeal for the gospel of his Son.

Think how, instead of making this *your rest*, as if in getting up this whole provision of means you had accomplished *the great end*, you should now aim to make this the radiating centre of a wide activity in good works, branching out into all the spiritual wants of this great population, striving together to plant the faith of the Gospel in every destitute heart.

Think how, since your work on this house is finished, and your time and care devoted to it are released, that unfinished work of the Gospel in all this land and the whole world claims now your labors and sacrifices—what demand it makes on your cares, and substance, and self-devotion. The Gospel, given for every creature, must go to every creature. And how, brethren, will these stately walls, with all their garniture, the record of your gifts and willingness, rebuke you, all the hours of your worship here, if your zeal and love, your readiness to give and work, to build up the kingdom of God in all the world, shall not bear some good proportion to what has given us this gratification to-day!

I know well the history of this parish in its past years; how its example of giving and doing, arising out of an internal life in the Spirit, is known in all the churches. May its future be to the past as this house is to the former; as this congregation, in the abundance of its worldly means, to that of which your fathers and mothers were members; yea, as the extent of this great city to the "*village*" it was, and was named, when I came to it. In the words of the prayer of St. Paul for his beloved in Ephesus, I conclude this discourse.

“For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God.

“Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus throughout all ages, world without end. AMEN.”

AN HISTORICAL DISCOURSE,

DELIVERED ON THE

OCCASION OF THE OPENING

OF THE NEW

St. Ann's on the Heights,

WEDNESDAY, OCTOBER 20, 1869,

BY THE

RT. REV. A. N. LITTLEJOHN, D.D.,

BISHOP OF LONG ISLAND.

AN HISTORICAL DISCOURSE.

“A LITTLE one shall become a thousand, and a small one a strong nation; I the Lord will hasten it in his time.”—ISAIAH 60 : 22.

THE subject of the chapter which closes with these words, and the sublime imagery with which it abounds, are familiar to all readers of Holy Scripture. The Prophet, under the guidance of the Holy Spirit, foretells the glory of the Church and the abundant access of the Gentiles. He describes with great pomp and variety of metaphor the sudden and mighty increase of Christianity, its victorious progress through all nations, and its final triumph over all the other religions of the world. This he declares to be the more wonderful because of the feebleness and obscurity with which it should set out upon its career. The truth of this prediction has been largely realized. Its glowing figures have been translated into facts, and its rapt visions have ripened into the events of history. The Church, which was confined to a narrow belt—the land of Israel—has become well-nigh universal, and in some degree has “filled the whole earth,”* so that literally “a little one has become a thousand, and a small one a strong nation.” It takes nothing from the interest of the prophecy because some part of it remains to be verified. It may be true that the glorious ideal lacks much of complete reality. It may be true that we can not yet speak of all God’s people as righteous, or of his officers as peace, or of the walls of his Church as everywhere salvation, or of its gates as open continually, being shut neither day nor night against the forces of the Gentiles. However this be, enough has been

* Dan. 2 : 35.

made true to show that what remains still in shadow will, in God's own time, emerge into the light of perfect day. If God dwelt dimly in the words of the Prophet in the day of their utterance, he has dwelt openly in their fulfillment. For if he dwelt with us—"God manifest in the flesh"—it was, in part, that he might dwell in history, and by so dwelling justify the words spoken by the goodly fellowship of the Prophets, who spake as they were moved by the Holy Ghost.

The little one to become a thousand, the stone to expand into the mountain, the mustard-seed into a tree large enough to give shelter to the fowls of the air, the slender and unpromising beginning to be followed by results which pass into the wonder of the world, the things which were foolishness to men to develop into vehicles of the mighty power of God; this law of growth, so often and so variously asserted in Holy Scripture, though rising into the sphere of the marvelous and sublime, when the whole Kingdom of God is the field of its action, never ceases to be impressive when witnessed in any organic part of that Kingdom, as the Diocese, the Parish, or even the individual soul. The ultimate forces and the ultimate ends are the same in the whole and in every part. If the body be organic, then the whole repeats itself in every part, and every part lives in the life and grows in the growth of the whole. We may study Christ and his Church in one soul or in a million of souls. It is all the same; for if they be members of him, we shall find in all the same life, and therefore the same law of life.

Turning, then, from the Prophet's words, as exemplified in the history of the Church catholic, let us consider how remarkably they have been verified in our own midst.

On the eleventh of June, 1702, three presbyters of the Church of England—the Rev. George Keith, the Rev. John Talbot, and the Rev. Patrick Gordon—arrived in Boston, having sailed from Cowes, in the Isle of Wight, on the twenty-fifth day of April preceding. The Rev. Mr. Keith came

out on a tour of observation among the English Colonies of this Continent, as the first missionary to America of "The Society for the Propagation of the Gospel in Foreign Parts." The Rev. Mr. Gordon entered upon his work as the first missionary for Long Island from the Church of England, and was styled the Rector of Queens County. These clergymen during the summer of the same year officiated in Oyster Bay, Flushing, Hempstead, and Jamaica, the four chief towns of this end of the Island, Brooklyn, at that time, not having a name to live. For some years after, services were often supplied on the east end of the Island, as at Huntington and Setauket, by clergymen who crossed the Sound from Connecticut. Of the sore lack of Churches and Ministers at that early day, some conception may be formed from the fact that of the thirty thousand souls embraced in the Colony of New-York, not more than twelve hundred attended the services of the Church, only four hundred and fifty of these being communicants. In a report of the Rev. Mr. Keith to the Secretary of the Society for the Propagation of the Gospel, containing the result of his inquiries in the various sections of the country through which he journeyed, he thus describes the religious condition of Long Island : * "In Long Island there are not many Quakers ; it is a great place, and has many inhabitants, English and Dutch ; the Dutch are Calvinists, and have some Calvinistical congregations ; the English, some of them Independents, but many of no religion, but like wild Indians ; there is no Church of England in all Long Island, nor in all that great continent of New-York Province except at New-York Town." This forlorn picture impressively illustrates (what so many other facts of that period confirm) the torpor and indifference of the Church of England toward her emigrant children in this country. The consequences are well known. It is important for us to remember them, chiefly because of the warning they give us in this generation, in the

* Dr. Berrian's *Hist. Sketch*, p. 11.

midst of our multiplying empires, against repeating them by our neglect of the vast populations going forth from these older centres of life to the yet unpeopled regions of this Republic.

In 1734, a Church edifice was commenced in Hempstead, and was consecrated on the twenty-third of April, 1735. The first Church in Jamaica was built and consecrated in 1734. In Flushing a Parish was organized in the autumn of 1702, but no Church was built until somewhere between 1746 and 1750. At Newtown a Church was erected in 1734, and the Parish received its charter from Governor Colden in 1761. This brings me to speak of the Church's history in this city. Owing to the destruction of the proper records during the war of the Revolution, it is impossible to name the exact date of the regular establishment of Episcopal services in Brooklyn, though it is believed that they began as early as 1766. And here I must avail myself of the painstaking and accurate researches of one whose name is already honorably associated with the history of the Diocese, and especially with the growth of the Church in this city—I refer to the Rev. T. Stafford Drowne, D.D., rector of St. Paul's, Brooklyn:

“From the settlement of Brooklyn, in 1636, by families of the Walloons, who came from Holland,* for nearly a century and a half the population was small and almost entirely Dutch. During the first forty years there was no place of worship here, the people crossing to New-Amsterdam or journeying to the Flatbush church; and for one hundred and twenty-five years a Reformed Dutch church in Fulton avenue, near the old graveyard, stood solitary and alone.† Even after the Revolution there were less than sixty houses in the town, and not more than that number of families.

“While occupied by the British army, divine services, according to the usages of the Church of England, were held in

* Dr. Stiles's *Hist. of Brooklyn*, vol. i. pp. 16-25.

† Disosway's *Earliest Churches of New-York*, p. 322.

the Dutch church. The Rev. James Sayre officiated from 1778 to about the time of the evacuation, in 1783. The Rev. George Wright succeeded him during the following year, conducting the services first in a private dwelling standing where No. 43 Fulton street now is, then in John Middagh's barn, on the corner of the present Henry and Poplar streets, and afterward in a small building erected by the British and fitted up for the purpose on the corner of Fulton and Middagh streets. Subsequently, a frame building which had been put up and occupied for a short time by the Independents in 1785, on a part of the recent Episcopal burying-ground in Fulton street, became the place of worship, and was consecrated by Bishop Provoost in 1787. On the twenty-third of April of the same year, this church was incorporated under the title of 'The Episcopal Church of Brooklyn,' with the following trustees: Whitehead Cornell, Joseph Sealy, Matthew Gleaves, John Van Nostrand, Joshua Sands, Aquila Giles, and Henry Stanton.* The rector having removed in 1789, the Rev. Elijah D. Rattoone, D.D., was elected, and served until March, 1792, when he accepted the Professorship of the Greek Language in Columbia College. In January, 1793, after services by the Rev. Ambrose Hull for a few months, the Rev. Samuel Nesbitt took charge of the parish, during whose rectorship the church was reorganized and incorporated under its present name of St. Ann's Church.

"St. Ann's church began its new corporate existence on the twenty-second of June, 1795. The first church-wardens were John Van Nostrand and George Powers; and vestrymen, Joshua Sands, Paul Durel, Joseph Fox, William Carpenter, Aquila Giles, John Cornell, Gilbert Van Mater, and Robert Stoddard. On the resignation of the Rev. Mr. Nesbitt, in 1798, the Rev. John Ireland became rector, and officiated until May, 1807. In 1804, a new stone church was erected on the corner of Sands and Washington streets. Prominent

* *Furman's Notes relating to the Town of Brooklyn*, p. 80.

among the warm supporters and liberal benefactors of this church were the families of Joshua Sands and John Cornell. From the former came a most valuable donation of land for the new site. Mrs. Ann Sands devoted her energies, her time, and large pecuniary resources during her long life to this church, and it was called after St. Ann, it is said, by way of compliment to her high Christian character and her great and unwearied benevolence.* On the thirtieth of May, 1805, it was consecrated by the Rt. Rev. Benjamin Moore. Here very able and successful ministers labored. From 1807 to 1814, the Rev. Henry Feltus, D.D., was rector, 'greatly to the satisfaction of his flock;' and for the three years following the Rev. John P. K. Henshaw, D.D., who, on the eleventh of August, 1843, was consecrated Bishop of Rhode Island. He was succeeded from July, 1817, until November, 1819, by the Rev. Hugh Smith, D.D., when the Rev. Henry U. Onderdonk, D.D., entered upon the rectorship, and remained until October, 1827, at which time he removed to Philadelphia, having been elected Assistant Bishop of Pennsylvania, to the sole charge of which he succeeded on the death of Bishop White. During his connection with the parish the present edifice was erected on the western side of the lot, the walls of the previous church having been greatly damaged in August, 1808, by the explosion of a powder-house in the vicinity, and for many years considered unsafe. The corner-stone was laid on the thirty-first of March, 1824, and the building completed and consecrated on the thirtieth of June, 1825, by the Rt. Rev. John Croes, D.D., of New-Jersey, acting for Bishop Hobart, then absent in Europe. The sermon was preached by the venerable Bishop White, of Pennsylvania, and the sentence of consecration read by the Rev. Mr. Whitehouse."

It will give those of us now on the stage, who can scarcely realize how rapidly this city has advanced from the less than sixty families after the Revolution to the four hundred and

* Furman's *Notes*. Appendix, p. xiv.—Gray's *Memoirs of Dr. Cutler*, pp. 138, 139.

fifty thousand souls of to-day, some idea of the size of Brooklyn only a little over forty years ago, if we recur to the reports of this service published in the New York papers at the time. They speak of Brooklyn several times as a *village*, and allude to it as a place somewhat difficult of access, and quite cut off after sundown from the great city on the west side of the East River.

The authority from whom I have quoted so freely speaks, and with great justice, of the four Rectors who ministered in St. Ann's from 1807 to 1827 as "able and successful." Dr. Feltus was a man of more than average attainments, an earnest and attractive preacher, and a devoted pastor. He won for himself in all relations, public and private, an enduring place in the affections of his flock. The tie which had bound them together for more than seven years was sundered with deep mutual regret. Dr. Henshaw, though rector during only three years, made an abiding impression, not only by the purity and amiability of his character, but by his pulpit ability and affectionate pastorate. While in this field he gave ample proof of those qualities of head and heart which, a quarter of a century afterward, rendered him an honor to the American episcopate, and gave him a place among the most devout and wise of the fathers of the Church.

The Rev. Dr. Hugh Smith, though too short a time over the parish to exert any very marked influence, subsequently rose to a very conspicuous position among the leading clergy of his day, and took a prominent part in controversies which, for nearly ten years, excited and absorbed the Church. A man of pure and blameless life, he was an honest and energetic advocate of opinions he believed to be true, and a resolute and uncompromising opponent of Theological movements which he regarded as endangering the peace and purity of the Church.

The Rev. Dr. H. U. Onderdonk's rectorship, extending over a period of nearly eight years, was long and active

enough to develop in this field the singular vigor of his intellect and the rich resources of his varied learning. As a preacher, he exhibited a ripeness, a solidity and grasp in his matter which permanently influenced the thoughtful, if they did not arouse the indifferent. Some are still living who remember how strong he was in the exposition of Holy Scripture and the enforcement of the leading principles of Christian theology.

Of the distinguished and now venerable and most beloved successor of Dr. Onderdonk I have now to speak. The Rev. Charles P. McIlvaine, D.D., officiated in what is now the old, but was then the new St. Ann's from the Autumn of 1827 to April, 1833, when he resigned, having been elevated to the Episcopate of Ohio on the thirty-first of October of the previous year. It is quite possible that this honored prelate, now rapidly drifting toward fourscore years, may, after the labors of nearly forty years;—labors which have met the heavy demands of a large Diocese, which have given to the current Theology of the time not a few contributions of enduring value, and have won for him an exalted place in the hearts of multitudes at home and abroad:—it is quite possible, I say, that, after so many years of care and work and achievement in a more conspicuous sphere, he may look back upon his rectorship of five years in St. Ann's as upon a picture floating through the memory with faded colors and raveled outline. Not so with those among whom he walked here as a man of God. They will never forget what they derived from the fervor, fullness, and power of his ministrations, nor will their children cease to cherish the tradition of a pastorate which was so blessed of God and praised of men.

It was the misfortune of the parish that during the twenty-six years between 1807 and 1833 each of the five rectorships was too brief to lay strong and sure the foundations of the widest and deepest pastoral influence. Tender ties were formed, but not suffered to ripen. New sympathies with

truth and new aspirations after the divine life were awakened, but were not watched and fostered until they brought forth in their maturity the peaceable fruits of righteousness. There was no chance for the exhibition of that highest work of the Ministry of Christ—the patient work of the patient overseer of souls, the work which begins with plastic childhood fresh from the font of Holy Baptism and continues without a break its molding power until the limit of responsibility be reached, where life's cares are to be sanctified and its temptations overcome by an intelligent and well-grounded faith in the truths and ordinances of the Church of Christ. Brief terms of Ministerial service may bring out with impressive force the more demonstrative qualities of the deputy of Christ. They may afford fine opportunities for the exhibition of learning and eloquence, of energy and earnestness, and even of the capacity to plan and execute noble ventures of faith and love. But of necessity they must, to a great extent, leave untouched the profounder capabilities and more abiding influences of the pastoral office. These are the growth of time, or rather the result of the silent forces of character in whose ripening time is a necessary ingredient.

If up to 1833, this Parish had reaped all the possible benefits accruing from the characters and labors of able and godly men whose pastorates followed each other in rapid succession, it began after that date to witness in the rectorship of Dr. Cutler the higher range of work and influence which belongs to a permanent ministry. For more than thirty years—a whole generation—that pure, gentle, and loving servant of Christ went in and out among this people testifying to the gospel of the grace of God, not only by public speech and private counsel, but by a character whose sweet and tranquil piety grew more bright and heavenly under the hard contact of the world and the heavy attrition of earthly trial and vicissitude. Surely, fond memories yet live among us of his noble life and saintly death, and tears still

linger in the eyes that wept their tribute of sorrow over his honored grave. The Church in these days has had few servants and soldiers of the Lord Jesus who were more thoroughly the living epistles of their Master, or "whose walk was more like that of Enoch, or whose anointing was more like that of Aaron." The work and life and death of this man without question rank highest among the precious things which go to make up the heritage of this venerable parish. They are of more worth to it than wealth or numbers, or even this magnificent pile, radiant with architectural glory and filled with the banded notes of organ pipes and human tongues. They are wrought into the faith and hope of souls that are going one by one home to God. They speak from each noblest impulse and best deed of your corporate life. I seem to see, looking down upon the scene around us, that face whose chastened benignity was won from years of heavenly communion, and in the brightness of whose shining lay mirrored as in a living picture the faith of the Son of God—the same yesterday, to-day, and forever. Nor are his name and influence known only to the circle in which he habitually moved. It was only during my recent Visitation, and while in an out-of-the-way place, that I met a man of plain life and hard work who told me that he remembered well the annual summer ride of Dr. Cutler through the Island, and that he considered his look and manner and conversation the best preaching he had ever heard.

But to pass from him to his successors, there came next in the series of Pastors of this Church the Rev. Lawrence H. Mills, under whose brief but faithful ministry the present chapel was built. The present rector, the Rev. Noah Hunt Schenck, D.D., was called to this field in the spring of 1867. It was in pursuance of an understanding between him and the vestry, and in accordance with plans mutually agreed upon, that the construction was begun of the splendid temple which we have convened, this day, to open for the worship

and service of Almighty God. Upon him have devolved the arduous duties of supervision during the critical period of its erection, besides others incident to the transition of the parish from the old to the new site. To the discharge of these duties he has applied himself with singular industry and devotion; and, I am sure, there are none of his Brethren of the Clergy who will not congratulate him upon the success which has thus far attended his labors. That this success has only begun, that it points onward to noble achievements and enduring victories for Christ and his Church yet to be won by his labors, none will doubt who know any thing of his energy, earnestness, experience and versatility. His capacity for leadership and organization, his talent and fervor in the pulpit, his sympathetic love in pastoral duty, and his aggressive zeal, have been amply proved in other fields, and will not fail him here, under the stimulus and inspiration of the exigencies which now press upon him. That he will have the prayers, the good-will, and sympathy of his Brethren of other Parishes, he is already abundantly assured. While as to his fellow-workers among the Laity, there can be no question that, besides those now gathered around him and pledged to active coöperation, many others will be raised up in due time under the magnetic force of his Ministry.

Owing to the rapid social and business changes which have occurred in this part of the city, a removal of the Mother parish from its old site was inevitable; and it is a satisfaction to know that it has been accomplished with no greater losses and difficulties than usually follow upon an effort to transplant a corporate life so closely interwoven with venerable local associations, and so deeply rooted in the conservative attachments of its older members. The centre of its work has been changed. The old surroundings—the fruit of the taste, zeal, and liberality of a past generation—have given way to others which are fully up to the latest requirements of an inventive

and progressive age, which proves itself not altogether abandoned to materialism by its successful completion of edifices like this for the honor and glory of God. The opening of this church to-day for the sacred uses to which it will henceforth be solemnly set apart, marks the close of another distinct chapter in the history of St. Ann's, and the beginning of a new one. The light in the old dwelling-place is not out, but it flickers at times as though expecting at once and fearing the resistless march of a great enterprise which is to bind together yet closer these two great cities. God grant that it may be rekindled here into an intenser blaze, and send forth a testimony for a living Gospel in a living Church mightier than was ever witnessed in the home which has been left behind.* Brethren of St. Ann's, your proper organic life abides, though its dress has been changed. However many of its individual units may have dropped out or been absorbed into other religious corporations, however its outward associations may be altered by its introduction within these walls fresh from the builder's hands, itself continues unbroken in all its essential constituents. Stone and wood, and iron and color, wrought out by human skill into shapes of grace and grandeur, may provide a new home; but they do not create a new life, or originate a new spirit, or modify the one work and mission which God has laid upon his children. You have brought with you to this spot all that is great and good in three quarters of a century of toil and devotion. You now enter upon your career enriched by an inheritance which was the slow and troubled outgrowth of the piety and sacrifice of your fathers in the faith. Traditions and memories encompass you this hour of departed saints who, amid the sunlight and shadow of Christian experience, learnt how

To travel life's common way

In cheerful godliness.

* Should it become necessary to abandon the old St. Ann's under the pressure of local changes, it is the intention of the rector and vestry to build another church or chapel in the same neighborhood, within which the work of the parish will be continued with even greater efficiency than it is now.

Rightly used, these are elements of power scarcely inferior to the energies of living men. A part of the unchangeable past, and yet indissolubly connected with the movement of to-day, they can be made to work as God's own factors in the fashioning of the young life that will start up among you.

It is to be regretted that, in consequence of the imperfection of the records, we have no accurate information in regard to the statistics of St. Ann's during the first thirty years of its existence. And yet, in view of the important occasion on which we are assembled, it would be a grave omission in this discourse not to mention such facts as are within our reach and in authentic shape.

Commencing, then, with Rev. Dr. Cutler's rectorship and running on to the present time—a period of thirty-six years—the leading statistics are as follows :

Number of persons baptized, 2225 ; number of persons confirmed, 941 ; number of communicants added, 1209 ; number of marriages, 772 ; number of burials, 1272.

For forty years St. Ann's was the only Episcopal parish in Brooklyn. Our ecclesiastical life, however widely ramified as to location, or however diversified in its minor features, is all traceable to this one source. Hence came the men who were the chief founders, or who largely aided in the organization of many of the Churches now within our limits. It is proper, therefore, that while standing here I should invite you to survey the circumference and walk over the ground within the circle of which this parish, in virtue of its seniority, is the acknowledged centre. Within the limits of Brooklyn, or so immediately contiguous as to be really part of it, we have at this time thirty-eight churches, six chapels, and fifty-eight clergy.

The Parochial Reports of the Churches of Brooklyn and its suburbs for the past year show the following statistics : Number of persons baptized, 1464 ; number of persons confirmed, 900 ; number of communicants, 8078 ; number of Sunday-

school children, 10,000 ; number of Sunday-school teachers, about 1000. Amount of offerings, exclusive of pew-rents, \$273,064.30.

These facts exhibit a growth of which, when we consider the manifold hinderances which have beset us, we need not be ashamed ; and yet a growth in regard to which, when we recall the splendid opportunities which have summoned us to action, we have no reason to boast. It is a growth which has brought within our reach great resources, and laid upon us heavy responsibilities. It has lifted us out of what, in years gone by, were sorely felt—the anxieties and distractions of a painful feebleness in the midst of mighty activities of every name rolling on around us ; and has secured to us that which, under God, is the highest form of power—the momentum of a well-developed organic life. It has given to us a new Diocese with all its peculiar and Apostolic elements and conditions of influence, and with it, let us believe, it has given to each one of us, as soldiers and servants of Christ, a livelier sense of what we owe through his Kingdom to a world lying in wickedness. The work, whether by the Clergy or the Laity, of which this increase is the fruit, has, with slight exceptions, been done in cheerful and loving conformity to the Church's Doctrine, Discipline, and Worship. There has, on the whole, been an absence of individual self-will, expressing itself in attempts at a new Gospel, or a new Order, or a new Worship, which may well be deemed singular amid the contagious license of the time. There has been, moreover, an honest and cordial acceptance of our true Historic position as determined by the Anglican Reformation—that, namely, of a Reformed Branch of the one Catholic and Apostolic Church. Old in its Faith and Order as the Apostles themselves ; new only as it became so in the eyes of men by the lawful expurgation of evils and corruptions engendered by Popish invasions and usurpations ; continuously visible in history from the day of its planting by Apostolic hands ; for a few centuries

enslaved by the Romish See, then emancipated and restored to its original independence; it has since pursued a career which, equally removed from the anarchy of Sectarianism and the despotism of Popery, holding fast the true Word of God as summed up in the early Creeds, and the grace of the Sacraments as instituted by Christ, and the three Orders of the Ministry as recognized by Scripture and universally received for more than fifteen hundred years, has done so much by its missionary zeal, its theological learning and labors of organized charity, to advance the power and glory of modern Christianity. Our life and work here afford visible evidence of the two schools of religious opinion which rightfully exist within the limits of, I will not say the Church's toleration, but of that freedom in Christ Jesus which is consistent with perfect unity of spirit. But, thank God, there is no abiding trace upon them of the factious spirit of party into which they have sometimes degenerated, and by degenerating have domiciled in some quarters the genius, the temper, if not the form of schism. Extremes on either side have not prospered here. No clergyman, no parish, no movement of any sort that has attempted to innovate upon our established Order, or to violate Discipline, or to set at naught our accepted methods of Worship, has permanently flourished in our midst. Nine tenths of our clergy and laity love the Liturgy inherited from our fathers, and they will not see it mutilated. They believe in the position which God, working in history, has given us, and they will not permit it to be disturbed from within or without. In our standards of Doctrine they will encourage no dilutions to suit the watery taste of the latitudinarian. In our Ministry they will favor no mixtures which will sap the integrity of our Orders, or make light of their origin and descent. In our practical policy they will tolerate no compromises which, if they mean any thing, mean that, at heart, we are ready to surrender claims which the experience of the last three hundred years—if it has taught us any thing

—has taught us to defend with a vigilance that never sleeps and with a firmness that will not yield.

And now, my dear Brother, the Pastor of this Church, and you his beloved Flock and a portion of mine, in all the work that lies before you, in all the changes that await you, may grace be upon you, and peace from God our Father, and from the Lord Jesus Christ. May yourselves and all whom you shall win to the cross be kept by the power of God through faith unto salvation. Built in your faith, your hope, and your labor upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone, may you, redeemed by his blood and baptized into his Body, be builded together for an habitation of God through the Spirit.

RECTORS AND ASSISTANT MINISTERS

ELECTED BY THE VESTRY OF ST. ANN'S CHURCH SINCE THE BEGINNING OF REV. DR. CUTLER'S INCUMBENCY, (1833.)



Extracts from Vestry Record.

April 4th, 1844. Rev. Charles Bancroft, D.D., Assistant. Now Rector of Christ Church, Montreal, Canada, and Canon of the Cathedral.

September 18th, 1845. Rev. Albert W. Duy, Assistant. Since deceased.

April 24th, 1846. Rev. George D. Miles, Assistant. Now Rector of St. John's Church, Taunton, Mass.

May 18th, 1849. Rev. F. S. Wiley, Assistant. Since deceased.

October 1st, 1849. Rev. Francis C. Clements, Assistant. Since deceased.

March 14th, 1851. Rev. George L. Platt, Assistant. Now Rector of St. Paul's, Tivoli, N. Y.

May 30th, 1853. Rev. J. F. D. Cornell, Assistant. Now residing in Brooklyn.

December 14th, 1854. Rev. William Huckle, Assistant. Now Rector of St. Ann's Church, Morrisania, N. Y.

May 13th, 1857. Rev. Winslow W. Sever, Assistant. Now Rector of Christ Church, Lonsdale, Rhode Island.

December 15th, 1859. Rev. A. M. Wylie, Assistant. Now residing in Brooklyn.

August 22, 1861. Rev. Lawrence H. Mills, Assistant. March 1st, 1864, elected Rector. Now Rector of St. John's Church, Hartford, Ct.

May 5th, 1864. Rev. H. B. Bartow, Missionary. Since deceased.

January 13th, 1865. Rev. F. M. Gray, Assistant. Late Professor in Hobart College. Now Rector of Grace Church, Greenville, New-Jersey.

March 3d, 1866. Rev. Mason Gallagher, Assistant. Now Rector of St. Paul's, Paterson, N. J.

April 25th, 1867. Rev. Noah Hunt Schenck, D.D. Present Rector.

June 21st, 1867. Rev. William S. Langford, Assistant. Now Rector of St. Paul's, Englewood, N. J.

July 1st, 1867. Rev. William H. Reid, Assistant. Now Rector of the Church of the Mediator, Brooklyn.

Oct. 15th, 1868. Rev. Charles Higbee, Assistant. Now Rector of St. Andrew's Church, Brooklyn.

April 1st, 1869. Rev. Henry V. Dégen. Present Assistant in St. Ann's on the Heights.

April 1st, 1869. Rev. W. Todd Egbert, Assistant. Now Assistant in Grace Church, New-York.

September 11th, 1869. Rev. Henry C. Mayer. Present Assistant in St. Ann's on the Heights.

November 19th, 1869. Rev. Henry Webbe, L.L.B. Oxon. Present Assistant, and Minister in charge of old St. Ann's.

CONDITIONS OF TRUE WORSHIP; OR, THE TESTS OF SPIRITUALITY AND
TRUTH APPLIED TO THE WORSHIP OF GOD.

A SALUTATORY SERMON

PREACHED IN

St. Ann's on the Heights,

BROOKLYN, N. Y.,

ON

SUNDAY, OCTOBER 24, 1869, AND THE FOLLOWING SUNDAYS.

BY

REV. NOAH HUNT SCHENCK, D.D.,

RECTOR.

SALUTATORY SERMON.

“GOD is a spirit : and they that worship him must worship him in spirit and in truth.”—ST. JOHN 4 : 24.

THIS house has been built for the worship of God. By the very conditions of its erection it stands solemnly consecrated to this sublime office. Its every stone has been chiseled for Christ. When, two years and a half ago, we laid, with sacred ceremony in yonder corner, the deep foundation, the mallet with its twice-repeated blow struck from the resounding rock the echoes which since creation's dawn have lived in nature and reverberated the praise of its Triune Creator. And as stone has been jointed to stone and course has risen upon course, and as the arches have sprung gracefully to position and braced themselves to bear their heavy burdens, and as the high-reared roof has been spread like a lifted tent to connect and canopy the buttressed walls, the sounds of hammer and plane and saw have gone up gladly to the honor of Him for whom we “hew the shaft and lay the architrave,” thus giving forth their rude responses to that divine command first heard in the ordering of creation and again echoed back from the lips of the angel of the Apocalypse, “*Worship God.*” But while Jehovah receives adoring ascriptions even from the material things of earth, and especially when they are set apart for sacred uses, so is it preëminently obligatory upon temple-builders that they be single-eyed in regarding the one great object before them. Therefore it is that we have built this house from its lowest foundation-stone to the topmost

pinnacle in prayer and consecration. *Worship* has been the sentiment to which design and execution have been squared. While giving gratefully to God the best that we have, we have not forgotten the object for which it is given, namely, the honoring of God by the adoration of souls. To this dominant idea we have tenaciously adhered in the architecture of this building. By the Gospel we have been instructed from first to last. As by the power of a Spirit-planted faith alone we can be informed and directed in the sentiment and methods of worship, and as this "*faith cometh by hearing,*" so we have had primarily in view the construction of an audience-chamber where the Gospel can be preached and heard with greatest facility. Rejecting the shadowed recesses, and heavy columns, and all other obstructions to sight and sound which so characterize the architecture of a sacrificial system of religion; appealing from the mediæval type with its meaningless altar and its "dim religious light;" turning our backs in the sublime procession of truth upon those errors which our Protestant Church has protested out of formal existence; standing here, pastor and people face to face, in clear light and loving proximity, no dim religionism in worship or doctrine, but with the radiance of the Gospel unobscured, can we not, shall we not, Christ being our helper, here worship God acceptably by the free ministration of the word, eye answering to eye and tongue to tongue in the utterance and responses of the truth that saves, and saves to glorify? And so, for those who through the power of the Gospel are prepared for worship, (as indeed for all, that all may see and learn to serve,) we have ordered the appointments of sacramental ordinances and arranged for the deliverance of the prayers and praises of the ministers and the congregation, that no suggestions of a false sacerdotalism may intrude to disturb and destroy true worship; that no symbolism may screen out Christ from the soul; that no dramatic display may divert the mind; but that here where we worship,

we may worship with all the accessories of full and free communion,—Jesus, not materialized as in corrupting symbols, or localized as dwelling only on an altar made with hands, but present by his Spirit, in the hearts of believers, and standing always in the midst of the congregation.

But if in the design and ordering of our house of prayer we have defended well against a sacrificial worship and prepared well for an evangelic worship, how important is it that we have intelligent conception of what constitutes and conditions such worship as shall be acceptable to God, that thus we may fully accomplish the sublime end proposed by the building of this house.

When I first crossed the threshold of the chapel where we have worshiped together for the last two years and a half, my eyes rested upon an inscription, which, at the suggestion of a member of the vestry, had been traced upon the chancel wall. The legend seemed to glow in a strange radiance as it fell upon my sight, and as my heart warmed with the emotion that kindled, the lightning flash of conviction revealed to me that here was the key-note for the Church of to-day, the sentiment for a loyal ministry, and the fitting motto for an orthodox belief. The experience of that moment has deepened as the months have rolled, and the words of our Saviour, as they have become more and more familiarized through the many welcomes they have given us to the audience of the Gospel, and as they have blended in the fondly-cherished, the sacredly-revered memories of our chapel-worship, now claim as of right to be the theme upon which to ground the first gospel teaching in this new temple, the sentiment under which should be given the earliest salutation to the people who are here to meet and bow in evangelic counsel and adoring prayer. Let us then accept these living words of Jesus, at once so tenderly associated and so charged with lessons apposite to the church and the hour: “God is a spirit: and they that worship him must worship him in spirit and in truth.”

HISTORIC AND THEOLOGICAL ASSOCIATIONS OF THE TEXT.

Jesus was standing by Jacob's well. The locality and the personage thus connected the two dispensations. The shadows of the past lay at the feet of the "wearied" One. The sunlight of the Advent gleamed gloriously upon the figure of the God-Man. The aurora of the eternal future sparkled and glowed in the horizon of the divine vision. The woman of Sychar drew near to the well and to the august presence of her God. The Saviour and the sinner stood together alone. The stillness of the heated noontide was broken by the voice of Christ's suffering and sympathetic humanity. Wearied by the journey of the morning, and thirsting for the cooling water, he appealed to the Samaritan woman, "Give me to drink." Her surprised reply and the heavenly response of Jesus, followed by the Gospel-teaching colloquy, not only instructed the poor, sinful water-carrier in the value of the water of life,—lifting her contemplation from the material to the spiritual, but gave her also to know that in the catholic scope of salvation, the Samaritan was embraced with the Jew; the saving offices of her Divine Teacher breaking down all walls of partition, and compassing the common redemption of all men, without distinction of person. Then Christ vindicated his omniscience by revealing his knowledge of the private life of the woman of Sychar. This prepared her for the rebuke which the Saviour next administered, touching her superstitious regard for localities, as contributing to the merit or efficiency of worship. Because "in this mountain" or "at Jerusalem," worship was offered, vainly imagining that a historical association with sacred things would sanctify the formal act of prayer, therefore says Jesus, "Ye worship ye know not what." "The time cometh," says the Holy One who prepared, and ushered, and established the new dispensation—the time cometh when worship, to be acceptable, must neither of necessity be at consecrated altars, in historic mountains or

sacred cities ; yea, the time “*now is* when the true worshippers shall worship the Father in spirit and in truth ; for the Father seeketh *such* to worship him.” The Father seeketh *such*, and of course desireth none other. All else is a “vain oblation.” At a blow the Divine Iconoclast breaks to pieces the materialism, the symbolism, and the localism of the old dispensation. He declares religion to be a thing of the heart, and not a matter of tradition and place, of temple worship and routine ritual. He appeals from the visible to the invisible—from the development back to the design—from the mere appointments to the hidden principle and the governing sentiment. Then comes the simple wherefore, the sublime necessity. God is not material, to be worshiped with material things. God is not a being of time, to be honored with temporal things that perish in the using. God is not conditioned by circumstances of place and period, that he only receives adoration at certain shrines and certain hours. God is not less than omniscient, that worship must be interpreted to him by postures and symbols, must go up on the waves of song or commingling with volumes of incense. But—and here is the proclamation that teaches the Church her office and the soul its duty,—but “God is a spirit: and they that worship him must worship him in spirit and in truth.” It only remained that Christ should give the inspiration of his divine character and Messianic office to the great announcement, and therefore to the wondering words of the Samaritan woman appealing to the coming Messiah, who as the Christ should declare all things, he gave back his final and confirmatory message, “I that speak unto thee am He.”

THE SPIRIT-NATURE OF GOD.

In proceeding to discuss the *conditions of a true worship* or *the tests of spirituality and truth as applied to the worship of God*, we are met with the distinct proposition at the threshold of this inquiry, “God is a spirit.” What follows is of

course only inferential and explanatory. God, to be God, must be "without body, parts, or passions;" must be truth itself; must, as conditioned by divine attributes, be pure spirit; must, as the "Head over all things," receive their submission, allegiance, and service; must as spirit, to be worshiped aright, be worshiped by that which belongs to the realm of spirit, and this in us embraces the purified soul and all the functions of a renewed moral nature. Thus the whole teaching is really compacted in the first proposition. The analysis which the Saviour gives in the succeeding words is but the unfolding of the divine idea, that the mind may by more specific tuitions be informed of its importance and penetrated by its power. In accepting this method we come first to the averment of God's spiritual nature. To the surface observer this may seem a truth so universally received as scarcely to require more than an announcement. The lowest forms of savage life recognize in some sort the spirit-nature of God. The meanest grade of intelligence comprehends the necessity of eliminating every thing material and limited from its conception of the Deity. The rankest infidelity admits either a great first cause or a controlling existence, to both which the conditions of spirit-life must attach. Still the vast majority of men have in their modes of worship persistently materialized its object in such degree as to withdraw the mind in part or completely from Him who is symbolized to the symbol itself. This is true of paganism, which hides and forgets its Deity behind the stock or stone to which it bows; true of Romanism, which hides and forgets Christ behind the Virgin Mother and the shadowy phalanx of saints; true of Ritualism, which hides and forgets Christ behind offensive incense and flaring candles, and the multitudinous trappings of an imposing externalism; true of Sacramentalism, which hides and forgets Christ behind the very signs and tokens which he has himself appointed for his own lifting up. Thus the great object of worship is lost to view; and to these

all—to the heathen idolater as to the Christian idolater—comes the same teaching, “Gòd is a spirit.”

TRUE MEANING OF THE TEXT AS BEARING ON GOD’S NATURE.

The more correct and generally accepted rendering of this scripture gives us to read not that “God is a spirit,” but that “God *is* spirit.” The meaning is not so much declarative of the spiritual personality as of the spiritual essence of the Deity. This discrimination is important, as exhibiting the harmony of the proposition with the whole drift of Christ’s argument. For regarding God as *a* spirit, we are prone to over-emphasize his personality, and so to localize him as an object of worship, as did the woman of Sychar. But contemplating the Deity as spirit, essentially spirit, the mind is at once charged with the idea of omnipresence, and with the vision of faith sees God in the star-gemmed heavens, the peopled zones of earth, in the Church of his love, and most importantly of all, standing by the door or dwelling in the chambers of every soul. God is spirit, and therefore impalpable, and because God, all-pervading. This spiritual presence is the life of the world. The life of God is the life of all things made by God. It is the spirit-power that implants and sustains all vitality in the natural as in the soul-world. We look upon animal and plant life, and speak of it as a mystery which science can not fathom. No wonder, for God is there. We see no necessary material link in the continuity of this life. There *are* material links, but the *quo modo* is inexplicable, and therefore the necessity does not appear. No wonder, for God is there. Just so in the soul’s phases and revolutions. It is not an objective Deity, a great Jehovah sitting in the infinite glory of the heaven-throne, that operates upon the moral nature of man; but it is the *πνευμα*, the spiritual presence pervading the individual, that influences, and revives, and reforms. Not the personal God upon the throne, but the spiritual God in the heart. It is not as a spirit but as spirit itself that Creator

and creature commune, that the divine and human blend, that the nature of God and the nature of man fuse and inter-volve in such wise as explains the scripture, "for your life is hid with Christ in God." There is no intelligent comprehension of the philosophy of the divine government or redemption under it by Christ, except as attained through the contemplation of God as essentially spirit. We may safely say that a theology in error here is in error everywhere; and the hideous broods of heresies and idolatries which have infested the Church from first to last must acknowledge a common parentage in the misconceptions of God's spiritual nature. O! when shall men learn the great lesson that "God is become one flesh with us, that we might become one spirit with him"? O! that we could have a church organized and administered under the leadership of the one simple truth that God is spirit, a church which would properly subordinate the accessories of religion and properly elevate its normal spirituality. O! that we could have a ministry thrilling with the angelic energies of spiritual revival to tell the world of its wanton waste of strength, and help to concentrate the moral power of Christendom upon the true appreciation of God. Yes! God is spirit. Spread out upon the spangled sky you may read it. The trumpet voices of earth proclaim it. Down deep in the heart you may hear it as the conscious soul carols its glad confession. Yes, in heaven behold it, where the life of the glorified is in the life of God.

NECESSITY OF GIVING WORSHIP TO GOD.

In further unfolding the truth of this scripture—in taking another step in this analysis—we reveal the fact that God is to be worshiped. This is assumed, not proposed. "They that *worship* him." Now, let it be understood that while God is related to us in spiritual fatherhood, we are only related to him as worshipers. Call man what name you please in the divine relation—creature, son, believer, joint-

heir with Christ—whatever we are, we are only worshipers. What glimpses we catch of the supernal realms and the appointed regimen of the court of God; what we know of God as the Monarch of the universe; what is revealed to us of the desire of the Great Ruler touching his relations with man; what is recorded of the Theocracy of the old dispensation and the Gospel government of the new; what we ourselves would infer from the correlations of God and man, and what we have before us in the Bible as the explicit declaration of God's will in this behalf, all teach that worship belongeth unto God; that God lives to be worshiped. Here behold the chiefest glory of the Deity and the chiefest obligation of the creature. The truth here displayed is in its germ an instinct, and in its development an intuition. Every race and grade of men have in some sort felt the necessity and made the effort of worship; and to us it is given now with our broad revelation, our high civilization, our cultivated conscience, to enlist the supreme energies of the soul and the Church in offering to our God and Saviour such a spiritual and truthful adoration as shall, while compassing the ends of the divine glory, make the soul fragrant with the breath of the Holy Ghost, and the Church resplendent with "the beauty of holiness." But notwithstanding the frequency and directness of the teaching, how poorly have men learnt and practiced the lessons of worship. The voice that spake the world to being and waked from nothingness its multitudinous forms of life; the "voice of the Lord that breaketh the cedars," and "divideth the flames of fire," and "shaketh the wilderness," that bindeth the "influences of Pleiades" and "looseth the bands of Orion," and "bringeth forth Mazzaroth in his season," and "guideth Arcturus with his suns;" the voice that spake in the roaring surges of the Flood and in the majestic thunders of Sinai; the voice that ushered, in sublime Advent, the Son of God to his soul-saving mission, and that now and always "declareth unto man what is his thought," that voice has

always uttered, though in varied modulation, the one distinct command, "Thou shalt worship the Lord thy God, and him only shalt thou serve." And yet, at this day how sorely needed is the exhortation to worship, and even by those who best comprehend its necessity. The idolatries of society, the idolatries of the heart, and the idolatries of the Church, seem to wake the echoes and invoke upon us the threatened judgments of Nineveh. Let us begin, Beloved, as we commune with the Father of our souls and bodies in these first Lord's day services in our beautiful house of prayer, let us begin to-day with a purer, warmer, holier spirit and method of worship. Let our glad thank-offering be the gift to God of a whole-hearted, spiritual, truthful act of adoration, begun now and to continue until we be lifted to the heavenly city and ushered to our places in the white-robed throng, where the everlasting worship of God shall be the supreme ecstasy of the soul.

WORSHIP TO BE DICTATED BY DOCTRINE.

But there is still another thought in this connection which demands a hearing. It is of the theory of religion, as it has been at times a marked feature in its history, that worship be dictated by doctrine. The logic of truth and the analogy of man's nature alike teach this canon of religion. But how constantly must we observe in the annals of the Church that *usage* in worship, at first exceptional, and then prevailing by slow gradations, has at last become of such general acceptance as to modify materially, if not wholly to transform and adapt to itself, in the church where it has obtained, such accepted doctrine as conflicted with and so condemned it. That this has been a prolific source of error in the Church of Rome the most superficial reader of her history can not fail to see. It has also been the occasion of many of the divisions in the visible church in all ages. Neither can the Church of England, nor our own Protestant Episcopal Church, claim exemp-

tion from this pernicious proclivity. The errors of Sacramentalism and of Ritualism are in the main indebted for their existence to the irrational imitation of Romish usages by Protestant ministers. Our Liturgy is not wholly what we might desire it to be. But wherein it fails, it fails because of a charitable accommodation to such usage as even the power of the Great Reformation could not completely destroy. But our standards of doctrine are as pure and as thoroughly Protestant as we can conceive it possible for the fallible mind of man to frame. Under these we might safely argue the faithful custody and proclamation of the truth, if officers of the Church of God did not insist upon "teaching for doctrine the commandments of men." Our Church, as freshly launched upon the tide of the Reformation, would, humanly speaking, have had good guarantee of a career free from the errors it then repudiated. But alas! the mediæval architecture and altars, the routine of sacrificial worship so splendid in vestments and so dramatic in displays, has proved too much for the mere æsthetic, the enthusiastic student of history, the religious connoisseur; and so, by one after another and little by little, the false symbolism of the dark ages of the Church has been unearthed and awkwardly adapted; and now men and ministers who have learnt a false doctrine through a false system of worship, men and ministers who would clothe Protestant truth with Romish error, who have thus far been seeking, and ah! how vainly, to accommodate evangelical doctrine to a Romish and sacrificial ritual, satisfied at last of the futility of such incongruous attempts, and so confessing that usage is paramount to doctrine, come boldly forward and claim that the doctrine should be accommodated to the usage; that is, that the truth should be wrested, if needs be, and made to conform to conventional modes of expression, thus making the idea of less consequence than the utterance. To teach worship by doctrine is a law of religious truth. To teach doctrine by worship is a law of Jesuitism. Under the

dominance of the one, the Reformation beacons were kindled and the martyrs gave their testimony in the fires. Under the rule of the other, Rome's errors have been born and fostered, and the Church of our love been invaded by the subtlest forms of doctrinal heresy. Shall we not then, even in the most unimportant externalisms of our public service, do well to guard with jealous eye against the intrusion of aught that conflicts with the simplicity of evangelical worship, aught that may from an almost meaningless thing become by usage a dictator of doctrine?

But my limit warns me, midway in my discourse, that I must leave untouched many topics which otherwise I should desire to introduce here, and therefore, Beloved, to another occasion must I defer much that should now be said of the furnishing of the mind and the preparation of the heart for the sublime act of worship, and the subsequent producing of the life, that the genius of that worship may sparkle in the details of daily experience, and so make luminous the path of him who by the devotions of earth is schooling the soul for the ceaseless adorations of heaven. Thitherward let the eye be turned and the heart be lifted up, that we never lose sight of the great Being whom we worship, and that we never suspend the adoring communion which the soul is permitted to hold with its Saviour. O! how the Angel of the Covenant calls to us on this memorable day to rejoice in the light in which we live, to use with gratitude the opportunities so lavishly supplied, to sentinel the truth with sleepless vigilance, and give back to the Giver of all the joyous tribute of our glowing worship.

“Stand up and bless the Lord,
Ye people of his choice ;
Stand up and bless the Lord your God,
With heart, and soul, and voice.

“Oh! for the living flame,
From his own altar brought,
To teach our lips, inspire our minds,
And wing to heaven our thought.

“ God is our strength and song,
 And his salvation ours ;
 Then be his love in Christ proclaimed
 With all our ransomed powers.

“ Stand up and bless the Lord,
 The Lord your God adore.
 Stand up and bless his glorious name
 Henceforth for evermore.”

SUMMARY AND OUTLOOK.

Thus far we have spoken of the necessity of worship, of the spirit-nature of God, who is its object, and of certain guards against error in worship, to be clearly defined and strongly defended. We have left us the important debate upon the divinely prescribed method of worship, and the reason for it. The requisition which God makes through this scripture that man “ must worship him in spirit and in truth,” presents at once before us the *conditions of a true worship*. In canvassing these conditions, we are of necessity led to apply *spirituality and truth* as divinely ordained *tests*, whereby we shall be able to distinguish the true from the false in worship, to stamp the genuine, and to stigmatize the counterfeit.

CONDITIONS OF WORSHIP.

It has been premised that man must worship something. For this we appeal alike to his nature and history. A dependent creature seeks to lean upon and derive aid from that known or supposed Existence who sits enthroned at the utmost place to which thought can soar. This is the Sublime Help. The supremest conception of power and wisdom is to the natural man his God. The supremest revelation is to the spiritually-renewed man his God. With or without a book-revelation the conception of the deity is more or less conditioned upon the gradations of human intelligence, and of course worship is accordingly modified. But it is only when human in-

telligence is illuminated by the wisdom of the Holy Ghost, that the mind is born again and endowed with the new function of *spiritual comprehension*. Then, and only then, the mind has just conceptions, and then the soul can come with its offerings of an adequate worship. Adoration, according to the divine ideal, can then, strictly speaking, be only rendered by those who have experienced regeneration, who are reconciled to God. Previous to this, there can only be the conflicting alternations of supplication and law-breaking. This is according to the analogy of world-life, and has its illustrations there. There is no reverence among men for the ruler or the law which does not command the respect and sympathy of the free citizen. All else is compulsory submission, which upon occasion reacts in revolution. So the sinner may, at times, come with the offerings of worship to Him who is every day angry with his sin, constrained by the terrors of impending penalty. The sinner will come because he knows God's power, not because he feels God's love. This, we are told, is an offense to the Holy One. The reconciled child of God, like the reconciled citizen of a free state, rejoices in the perfect liberty of a cordial allegiance, and with glad heart offers willing tributes.

There is an implied contrast in the text, between the worship therein described and other forms which fall below this standard. Mainly this contrast is drawn between the material and spiritual elements that enter into it. Usually we find the material modes of worship among those who have the least of civilization, because they have the least ability to rise above the seen and the tangible. But, again, the materialistic method of devotion develops amidst the highest types of social and mental cultivation; and here, because the mind in its highest leaps above the human level seeks something seen and tangible, something symbolical and illustrative, around which to wind its thread of speculation. Thus, in both extremes there is displayed the proclivity to materialism in man's devo-

tional effort. Against the error of both the text stands alike sternly opposed.

But I have already incidentally submitted what I would now argue more positively, namely, that as God belongs to the realm of spirit, a true worship can only be offered by those who are themselves introduced to his spiritual dominion. The great law of affinity is here sublimely asserted. "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." "As is the heavenly such are they also that are heavenly." So feeble is the comprehension of the spiritual by the natural that no man can even say that Christ is Lord but by the power of the Spirit. The teaching is clear to transparency that the two kingdoms of nature and spirit are so separate and distinct in organization, so darkly divided by the abysmal depths of divine decree, that no natural eye can pierce the gloomy gulf that shuts from view the spirit-land beyond. Christ was "not of the world," therefore the "world knew him not." A sign of spiritual membership in Christ is the hatred of the world, which knows only the antagonisms of its contrasted life, without ability to appreciate, for it can not see, "the beauty of holiness." Now, it is manifest that while in the natural-moral kingdom there are attempts at worship, they must of necessity be somewhat material in admixture, always unintelligent, and constantly alternated with rebellions against God. That this worship accomplishes nothing, is as true as that there is no fellowship between Christ and Belial. But when the soul is electrified by the life of God, breathed into it in the respirations of faithful prayer, and, following the Holy Ghost, goes down into the darkness of Repentance, and up the ascending vales of Trust, out of the glooms of Death and into "the radiancy of Glory," which rests upon the spiritual pastures of earth as well as the "green fields beyond the flood,"—then the renovated man, led by the Spirit of God and now become the son of God, thrilling with the new life, elevated and enraptured by the new associations, and exercising

now the new faculty of spiritual vision, is introduced at once by the impulse of newly-awakened sympathies and the attraction of freshly-revealed truths, to the spiritual embrace of kindred souls, and to the holy communion of their common Saviour. Now worship leaps gladly forth from every faculty and finds utterance through every channel of expression. As there is new spiritual life, so is there new spiritual language. Fresh avenues of intercommunion are opened, that soul may commingle with soul in the ennobling affinities of holiness and the engagements of devotion. And most of all, the spirits of the faithful, now "made free by the law of the Spirit," "living in the Spirit and walking in the Spirit," flow together in the spirit-life of God, their natures aglow and their lives vocal with that worship which spirit gives to spirit, and which alone rises to the measure of the divine desire. As around the steepes of the inaccessible glory the blood-bought hosts circle and sing in endless chorus, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and glory, and blessing," so from the battle-plains of earth, where the ransomed of Christ are struggling through tribulation for the robe and crown, goes back to God in adoring echoes of the angel-song, "Blessing, and honor, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb forever and ever."

"Oh! for an angel's perfect love,
A seraph's soaring wing,
To sing, with thousand saints above,
The triumphs of our King.

"On earth our feeble voice we try
In weakness and in shame
We bless, we laud, we magnify,
We conquer in his name.

"But oh! with pure and sinless heart,
His mercies to adore,
My God, to know thee as thou art,
Nor grieve thy Spirit more."

DOCTRINAL CONSISTENCY IN WORSHIP.

True worship is, then, a purely spiritual exercise. Therefore we have first and mainly considered its esoteric character. As it is conditioned primarily upon the renovation of the soul, so have we sought to emphasize this particular aspect of its character. If the ordering and the impulse of *the within* are right, all else will be right in essentials. The essence of worship being spiritual, the philosophic consideration of the subject brings us at once to the spiritual department of man's nature. Now, when *there* we have studied the character of worship, we are prepared to observe its words and works. Externalism is but to devotion what language is to thought, its conventional sign or accepted symbol of expression. Still they are both of high importance. The mind would only be of service to the individual himself, if robbed of its power to convey thought. Worship would utterly fail of one of its highest aims and objects if it were expressionless. In its development it honors God, it facilitates the communion of saints, it impresses and so educates the world's heart up to a certain standard of devotional feeling, it strengthens and adorns the visible church, and finally, by its inevitable reactions upon the individual who offers it, makes important contributions to the purity and vigor of the spiritual life of which it is the sign. In the olden time when the world's education was but just begun, when in the primer of its pupilage it had only to do with primary ideas, God himself specifically ordered the detail of external worship and accommodated the rude appreciation of the race by an elaborate ritual which should arrest and hold the devotional attention of those who could not rise above the level of the seen and tangible. But even then the warnings of God against the materializing of worship did not avail to keep the people from falling constantly into idolatry. The mere dependence upon the externals of religion in that day when God helped man by direct speech and visible dis-

plays,—the ascription to the symbol and the routine of that which could only pertain to the heart, brought down from Heaven anathema upon anathema. The veriest idolaters of the olden time were the Levitical ritualists, and simply because they materialized the idea of worship to such degree, that, in the engrossment of the act, they disconnected themselves both from the spiritual impulse and from the divine Object. Therefore, the worship they proposed being neither expressive of religion in the heart nor ascriptive of honor and glory to God, became simply a vain oblation, was simply idolatry and profanation. But there came a time when “life and immortality were brought *to light*.” That which had lived in the shadows of old-time ignorance and superstition, now came forth into the broad, bright radiance of the Gospel. Up to this time the world had mainly been taught God’s will “by the disposition of angels.” Up to this time Christ and his redemption had only been taught by symbol, and through faith’s sweet anticipations. But now, when from the pregnant fullness of time the Messiah sprang forth, and displayed the intrinsic power of truth, and in his own person wrought out the predicted and symbolized salvation, then as prophecy had its fulfillment and symbol its realization, the world’s mind was to take a great leap forward; and so, as commensurate with the new development of truth and the educational exigency, the Holy Ghost became the great Teacher of the New Testament, that in the world’s progress and the training of the race there should be divine tuition for the inculcation of the lessons most important to be learnt. So we have the Holy Spirit as the illuminator of the dispensation of Christ. He is to “teach us all things” and “lead us into all truth.” To Him we go, appealing from the usages of an epoch whose ignorance “God winked at,” instructed that “old things are passed away, and behold all things are become new,” remembering that we have explicit revelation that the externalisms of religion designed for the ages of ignorance are completely

superseded by those designed for the subsequent eras of high intelligence and sensitive appreciation; to the Holy Ghost we go with our prayer for direction as to the methods of expressing our adoration. And oh! how completely are we taught in this, as in all else, that as "we live in the spirit, so should we also walk in the spirit." We have no instructions for temple building or altar worship, or routine devotion in the Gospel plan. The old sacrificial economy had its complete consummation in the sufficient sacrifice of Christ himself, whom it only prefigured; and as the signs and symbols which led to a promised Messiah had now accomplished their office, they became of logical necessity effete and useless, except as displaying forever after the merciful preparation of the world for Christ and his salvation. Now, as worship was to be, not in symbolism and in ignorance but in spirit and in truth, so God asks not for the blood of bulls and goats, not for sacrificial vestments and high altars, not for mechanical ritual and the dumb show of a body service; but by the voice of the Spirit invokes the "sighing of the contrite heart," the eloquent expressions of the Christ-loving and brother-helping life, "worth more than all whole burnt offering and sacrifice," the manifestation in the decent and appropriate forms of individual and congregational worship of that spiritual life which fills the soul and which can only have consistent expression in that which has the least of the symbolical and the material and the most of direct and purely spiritual communion with its great Author and Object. We are enjoined to "pray without ceasing." We are "to neglect not the assembling of ourselves together," we are to "search the Scriptures," we are to preach and give ear to the Gospel. These are all acts of worship, designed to honor God and help the soul. They are purely spiritual engagements, and therefore left to such ordering of times and places and outward appointments as shall best harmonize with spiritual sentiment and promote spiritual expression. If in the two sacraments there are retained cer-

tain symbolical elements, it is that by these a connecting link be preserved between the visible church of the two Dispensations. In Baptism, the initiatory rite of Circumcision is perpetuated; and in the sacrament of the Lord's Supper, we have continued the Lord's Passover, showing forth for all time the efficacy of the sprinkling of the blood of Jesus. In these sublime acts of worship the soul is not only bowed down in the adoration and blended in the love of Christ, but is brought into communion with the saints of all ages, is made to feel the unbroken continuity of the church's history and the oneness of salvation through the blood of Christ. And even here, to guard this spiritual Dispensation against relapsing into error in worship, how plainly are we taught that "neither circumcision availeth any thing or uncircumcision, but a new creature;" that they who "eat and drink unworthily" in the Lord's Supper only enhance their condemnation; that Baptism availeth nothing except as through that spiritual regeneration of which it is but the sign, and which can only come by the direct intervention of the Holy Ghost; that the words of exhortation to the celebration of the Lord's Supper are "spirit and life," and not to be wrested by the materialist to the purposes of a symbolical worship. But even in the administration of the sacraments we have a form not dictated but only indicated, and so, according to the whole sentiment of the Gospel economy, subordinated to the varying exigencies of a worship which recognizes the spiritual as the paramount element and obligation. Now, in all this, from first to last, is found the great Gospel principle of worship, namely, *That we only go before God with the expression of that which is dwelling in our hearts.* All else is meaningless, is worse than meaningless, is a delusion to the individual and is idolatry before God. When we can speak with our lips and "come unto" Jesus, why should we with sealed lips and symbolic language only address the Deity, and come but to the sign instead of directly to Him to whom the sign is always pointing us? What place

have altars, and incense, and candles, and priestly vestments, and bodily prostrations in the simple spiritual worship of Jesus? They belong now to no dispensation. Old things have passed away, and they have passed away with them. They pertain to a Dispensation that is ended. They have no place or appointment in the Dispensation of Christ. Is there a word about them in the New Testament except the denunciation of all attempts to introduce Judaizing practices? Go read, in the Epistle to the Hebrews, the exhaustive argument of Paul against the attempted commingling of the usages of the two Dispensations, as at once suggesting a doctrinal paradox, and as dishonoring Christ who, by his Gospel and sacrifice, introduced the world to a new spiritual epoch, with which all these things were in illogical contrast. An altar means a sacrifice, and a sacrifice means a priest and a victim. Of what use or meaning are the appointments without the act? But the act has been performed. There is no more altar, priest, or victim, except you say that Christ on Calvary *did not* "make there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world."

As there is and can be but one offering for sin, we are not told to make feeble and approximate imitations of Christ's sacrifice in remembrance of Him. On the contrary, it is only in the Passover Supper, where are none of the appointments of sacrifice, but only bread and wine, and only spiritual communion, there it is we "do show the Lord's death till he come," there hold him up in grateful remembrance and in all the glory of his redeeming power. And if it be true that in acceptable worship we can "only go before God with the expression of that which is dwelling in our hearts," what does the Romanist and the Protestant ritualist mean by his altar? Does he desire more of sacrifice than Christ has already made? What does he mean by vestments and incense? Does he regard himself as belonging to the Aaronic order of the priest-

hood and living under the Levitical code, or is he a minister of Christ who is declared “a priest forever after the order of Melchizedek”—that is, without a succession, without priestly genealogy, without predecessors or successors, as having the priesthood complete in himself, without parentage, and having neither an instituted beginning nor a defined ending, “neither beginning of days nor end of life,” and so abiding continually, —does he assume to himself a partnership in this Melchizedek priesthood of the Son of God? And what office has he? No sacrifice to offer. No intercession to make. Why, then, a priest, and for what purpose the altars and vestments? Again, what does the ritualist have in his heart which he would like to express to God in the worship of lighted candles? If they in their day symbolized Christ, who in coming was to be the “light of the world,” of what use or meaning the candle now that Christ has come? What need of the candle when the sun is up, except for those who are in chambers where the light of day is shut out or in caverns where the light can not come? What does the ritualist mean by his altar-facing, his attitudes and posturings toward a specific locality in the house of God, as though it were hallowed above all others by the especial presence there of the everywhere present Jesus? Does he forget the scripture which reads, “For Christ *is not* entered into the holy places made with hands, which are the figures of *the true* ; but into heaven itself, now to appear in the presence of God for us,” and that by his Spirit he is more present in the soul of some humble believer in a remote corner of the house of God than on all the altars that have ever been piously though vainly constructed? Oh! that we had only to believe that these errors in worship were but the mistakes of a confused theology, or the pious blunders of the historical churchman, or the devotional expression of an earnest yet morbid sentiment. But alas! with the New Testament open before us, with the explicit teaching of the Epistle to the Hebrews, with Christ’s own words ringing in our ears, must

we not believe that all these things are derogatory to the dignity of Christ, are robbing him of the honor due to his name? For who can go before God with a worship that is either typical of a Christ not yet come, or supplemental to a sacrifice for sin which Christ has already completely made, without doing an offense to the Holy One and the Just, taking from instead of adding to the glory of his great redemptive work?

MORE OF THE EXTERNALISM OF WORSHIP.

But let us say a word further of the decencies and proprieties of outward worship. The "confession unto salvation" is a most important correlative to the "belief unto righteousness." This confession is made in the varied utterances of our church life, as in the domestic devotions of the home circle and in the cloistered seclusion of the closet, where we commune alone with God. All this is without a prescribed regimen. Only the acts themselves are specified. The methods are of human appointment, that God may be honored the more by the greater spontaneity of the act. Touching public worship, is it not most true that we should bring to the Lord our first-fruits not only, but the richest sheaves of the harvest as well? Our earliest and warmest affections should be given to the Lord. Our public confession in sacraments and the ordinances of praise and prayer and preaching should be early made and consistently continued. The simplicity and singleness of personal devotion should always be jealously guarded, even when we launch our souls upon the waves of song that roll out from the great congregation, or blend in the prayers of the body of believers. Bearing well in mind that "to his own master each one standeth or falleth," the sense of individualistic effort and of paramount personal responsibility in worship and service must be keenly sustained at all times, and even when the soul melts in the communion of saints or loses the sound of its own voice in the grand chorus that swells to heaven when the

people praise thee, O Lord! when "all the people praise thee." Forearmed in this regard, we may go on to discuss some other matters pertaining to the externalism of worship. It must be admitted by all who do not receive inherited form as a fetich or fossil; by all who recognize the necessity of varied adaptation to the different stages of the world's advancement and the different aspects of the world's want; by all loyal churchmen who accept the organic teachings of the Prayer-Book Preface touching the proper serving of the soul in the public service of God, setting forth as it does, in constitutional principle, the propriety of such "changes and alterations" as shall "seem either necessary or expedient," "according to the various exigencies of times and occasions;"—it must be admitted, I repeat, by all who are true to the recorded sentiment of the Church or who would keep abreast of maturing Christian civilization and developing moral want, that we need certain recasting and readaptation of the splendid Protestant material which the church of to-day has inherited from the church of the Reformation. It is not within the purview of this Sermon to debate this issue in its relations to doctrine except in so far as doctrine is related to worship; understanding, however, that "worship" as here used embraces all our acts of adoration and service, whether in word or in work. As there is an ever-varying curriculum for the education of the child; so, according to an inevitable analogy, does the world require from the church in the progressive stages of religious training such enlarged methods and such fresh adaptations as shall consist with its developing faculty and its maturing mind. "Keeping the happy mean between too much stiffness in refusing, and too much easiness in admitting variations in things once advisedly established," (as the Prayer-Book further teaches,) can we not emancipate ourselves at once from every thing that is tyrannical in tradition, and address ourselves to the supply of moral want, free from slavish entanglement with the usages of dead generations,

from whose comparative ignorance we appeal to the higher cultivation and broader light of to-day? This involves no want of reverence for tradition, nothing derogatory to the wisdom and works of the past, whose glory comes streaming down upon the paths of modern progress, but is simply an elimination of the superstitious element from the legacy which the past has bequeathed. I would apply this not so much to a revision of the book of Common Prayer as to other matters connected with the daily life of the Church. That we should have provision, however, of a more specific character for the Missionary and Sunday-school operations of the church is, I believe, everywhere confessed. These great elements of the church's life had, in the one case, but a feeble existence, and in the other, no place whatever in her established routine, at the time when the English Prayer-Book was compiled. And yet these great functions of the Church, which are an important part of her life and the chiefest glory of her work, have no formal recognition in her Liturgy. Again, it is of the catholic genius of our church that the largest liberty of usage consistent with order and truth and the supremest regard for individual conscience should be always recognized and fostered. So, falling upon times when the sense of personal moral responsibility has become more finely sharpened, there is much need of such optional and collateral usage in devotional engagement and official administration as shall give more scope to catholicity, more freedom to conscience, more of adaptation to new issues and aspects of the church's work, and more facility and flexibility generally in the accomplishment of the great objects proposed to her by the divine Head. Whether in the present convulsions and conflicts of opinion we are prepared to legislate wisely and beneficently upon these and kindred issues; whether our Protestantism would be braced or undermined, our spirituality enhanced or materialized, our unity compacted or breached, are questions before which we must make solemn and prayerful pause.

Meantime can we not give more efficiency to the machinery over which we now have such responsible direction? Take, for instance, the office and agency of preaching, organized and inspired by Christ's sublime valedictory to the church, "Go ye into all the world, and preach the Gospel to every creature." This commission, explained and emphasized by the great Gospel law that "Faith cometh by hearing," has always presented to the church her earliest and chiefest obligation. In attempting its discharge, there have been enlisted under the lead of the pulpit an infinite variety of methods for the direct inculcation of divine truth, each suited to the age or the individual, to the time and place, to the gloom of ignorance or the blaze of high intelligence, and have each in their several spheres attained their end, as conditioned upon human fidelity and the blessing of the Master. The preaching of the reformatory eras has been supremely charged either with the clear discriminations between doctrinal truth and error, or else with resurrection appeals to those "dead in trespasses and sins." These evangelical tuitions were addressed to men who had known nothing of the Gospel in its purity. But now when Bibles lie open everywhere, and the plea of ignorance in every Protestant land is but a self-condemnation, the office of preaching has or should have a somewhat different administration in organized congregations. The deliverances of the Word, in the great matters of doctrine and practice, while never supplanted or modified, require to be supplemented and modulated by such personal and specific instruction as shall meet the intellectual and spiritual demands of this age of unexampled inquiry and research. Still to the unthinking ministers and masses there is, in the blank subscription to precedent, the supply and demand of too much vague and generalistic preaching. But few minds have the ability to prepare properly and fewer still the ability to digest properly two Sunday discourses. As a general thing, there is a morbid craving for and a moribund supply of pulpit matter. The

appetite is keen, but the digestion is unhealthy. From the preacher is exacted more than he has to give, and to the people is given more than they are able to use. As "the word preached doth not profit except it be mixed with faith in them that hear," of what avail to be forever thundering forth the Gospel precepts when there are no adequate responses in the life of the congregation? But you say, "We must preach on in faith and leave the results to God." Not so. The very philosophy of the Gospel method involves the idea of direct operation and patent result. Otherwise we argue inadequacy and fresh adaptation. Not that it is "by might or by power;" but since it is ordained that "faith cometh by hearing," and that the mysterious influences of mind and magnetism are enlisted in the great work of conversion, of necessity we must expect such results as correspond with the divinely instituted agencies employed. So, when as now, we have not such responses to the preaching of truth as our earnest souls desire, what is left us but that we attempt to accomplish by personal preaching what seems unattained by public preaching? Or in other words, let us have something less of the pulpit and something more of personal instruction. Protestant Christendom has for centuries been taught the doctrine and practice of New Testament truth. The time has come when we must address ourselves to the instruction and awakening of the individual conscience. This, first by the persistent proclamation of the everlasting Gospel in the way of public appointments, and then by pushing home the truth in that other way of Christ's appointment, heretofore so much neglected, but which now is beginning to obtain where Bible-classes, and Sunday-schools, and pastoral ministrations, and active charities, and mission enterprises do most abound. Let us change the conventional hours of our Lord's day services. Give to the people the bodily rest their natures require. Give to the Sunday-schools an ample and convenient space in the morning hours. Gather the people at high noon for the great sacrifices of praise and

prayer and preaching. Let the sermon be the result of careful preparation, and so become food for the thought-life and heart-life of the people. Then let the hallowed hours of declining day be sacred to the religious duties of home, or the blessed toil of teaching the poor and forsaken ones, each according to his gift or his environing circumstances. So we are brought at twilight to that "sweet hour of prayer" when the setting sun and the deepening shadows are so eloquent of life's closes, and so prophetic of the light that is to spring and the sun that is to rise. What remains but that at night, we throw wide open our church doors and offer a Gospel hospitality, without distinction of person, to all who will occupy our seats of privilege—lending pulpit and pew to preacher and hearer who will thus culminate and crown the labors of the day by a service catholic in character, missionary in effect, and thoroughly illustrative and promotive of the genius of Christianity?

I can but believe, moreover, that an increase of vigor can be acquired to the Church's operation by affording a more frequent and varied opportunity for devotional engagement. There are those who are largely nourished by the Daily Service as set forth in our Book of Common Prayer, and there are those who find rich food for the soul in the more social communings of the Prayer-meeting. Who would forbid either, if by both God's name may be honored and the soul be helped onward in its pious progress? The time has come in the history of religion, and the career of our Church, and in the advance of free thought, and in the repudiation of all bigotry and narrowness, when we must decide between an evangelical catholicity or a spirit of sectism; and let it be understood that this spirit is to be found in churchly robes as well as in creedless organizations. The time has come when our Church expects every man to do his duty. It is an hour of danger when deserters may flee the field, but when every sworn soldier is expected to stand bravely in line. The time has come when the cause of truth at large demands that we give the

world proof of the Christian unity of Christian believers, and that all who profess a common Christianity and rejoice in a common hope of heaven should vindicate the logic of their moral position by such displays of love and fellowship as shall silence the reproach and excite the emotion of a now caviling world. Still further I have to argue that, in the visibilities of our religious life, we are acting under the sentiment of a true worship when we seek to reunite those two elements of devotion which our Protestantism has upon occasion divorced, namely, spiritual realization and a beautiful method of expression. The idea has been, that just in proportion to the purity of religion must be the nakedness of its outward appointment. This we know is carried to such extreme by a body of Christians (whose consistent piety, however, stands confessed in the well-ordering of life) that they hold it is enough to think a sacrament and feel a gospel, and who, from fear of ostentation, become conspicuous by the garb and speech that disclaims it. There is a degree of moral honesty that reaches to the sublime, in giving to the renewed life of the soul a sympathetic and symmetrical expression. "The beauty of holiness," with which the fingers of the Spirit deck the temple of the heart, should have its counterpart in "the beauty of holiness," with which, by the Spirit's help, we should invest the "confession unto salvation." God has given us, on the one hand, an inspired record of the externalism of worship dictated to the church in the early and ignorant ages of the race; and on the other, we have glimpses caught in the reflection of John's apocalyptic vision of the ordering of the heavenly city, the appointments of the church triumphant, and the occupations of the redeemed. In both we have the correspondence of the material and the moral, the hidden life and the testifying utterance; in both we have visions of beauty concordant with the grouping of circumstances and the spirit of the scene. We have done with the earthly Theocracy. We are now under the dispensation of the Holy Ghost. We are preparing for

the heavenly Theocracy. Meantime, whatever faint and far-off reproduction we may make of the divine model in the accord of spiritual worship certainly seems to be legitimate and so not displeasing to God. If we reflect the hues of the rainbow, the polychromatic tints and dyes of field and forest, of flowers and fruit-bloom upon the walls and windows of our churches, if we lift up our hearts and voices in sacred song, and would fain echo in resounding chorus the anthems of the angelic host, if we rear a stately pile, and point heavenward arch and spire in feeble imitation of the gemmed and golden temple of the heavenly Jerusalem, and if all this helps to express the elevated sentiment of worship that throbs in the soul and thrills to utterance, what canon or dogma is there that can arraign the act or the impulse that begot it? I can not comprehend the temper of that religion which is satisfied only with ugliness and nakedness and irregularity and discordant sounds in the proposed expressions to its life. For myself, I am free to say that bad music, and bad reading and preaching, and bad manners in the congregation, and staring white walls, and glaring windows, and sharp angles, and bad architectural proportions are such conflictive elements to devotional engagement as almost to fall within the scope of the civil statute against the disturbance of public worship. And be it always remembered that the purest simplicity is that of order, and beauty, and cultivated taste. These conditions of a well-regulated worship are all in harmony with that high religious intelligence and religious refinement to which the tuition of the Holy Ghost have advanced the soul-life of the modern believer. Let us boldly but humbly vindicate the truth that evangelical doctrine and spiritual life have a perfect consistency with the beauty and order of external worship; nay, more, that thus they have their truest expression, and that thus their healthful life is substantially promoted.

FURTHER SUMMARY.

Reviewing the ground we have traversed, we observe that worship must be spiritual, involving the exercise of the soul, the immortal part of our nature, that only connecting link we have with God. That therefore the recognition of God's spiritual nature is of necessity included in the act. That the adoration of the angels is the model to which we should admeasure our own devotion. And that the highest order of moral beauty in purity of sentiment and grace of expression should temper and define and wholly characterize the worship of the Creator by the creature. We learn, beyond this, that, in the exoteric life of the soul, the responsibility of brotherhood imposes heavy obligations, and that the prospering of the church and the ingathering of souls are importantly related to the conventional methods by which we give worship to God in the different offices of personal and ecclesiastical religious life. We have seen that worship must not be material, nor formal, nor intellectual, nor sentimental, nor spasmodic only, but, while having a measure of each, must be preëminently spiritual and Christ-regarding. We have seen that worship may be methodical or emotional, liturgical or extemporaneous, as conditioned by temperament, by occasion, and always by catholicity. Thus shall we be led by the devotional engagements of our nature up to the embrace and the eternal enjoyment of our nature's God.

RELATION OF WORSHIP TO DOCTRINAL TRUTH.

In accordance with the plan proposed at the outset, I have yet to scrutinize the relation of worship to doctrinal truth, and regard the whole subject in its application to our own Church, and the immediate adaptation of a renovated Protestantism to the needs of the present age. But so much of this has already been incidentally debated as involved in the questions already

discussed that I forbear to trespass upon the willing audience you have given me, (and which I fear has already been too largely taxed,) by entering into the more analytical consideration of this eminent topic of discourse. Permit me only the single word that, as worship in *spirit* is a matter of the soul's experience and the life's work, so worship in *truth* is a matter of doctrinal comprehension, and the valiant "contending for the faith once delivered to the saints." To us in this Church and age it is emphatically "given not only to believe in Christ, but also to suffer for him." The responsibilities of moral life and evangelic office are to us, if rightly appreciated, matters of awful magnitude. What we owe to God and to our brother is an indebtedness of prayer and effort such as has never burdened the shoulders of any previous generation. But we accept the obligation, and only ask the mighty Helper to make his strength perfect in our weakness. And we have much to encourage us. The great arousal of thought, which now is shaking the world with its mighty respirations, and its state-ly steppings, while it arrays new oppositions to truth, is still firing with fresh ardor the Paladins of the faith to engage anew upon evangelic enterprise. As there is new material, so are there newly-created energies and faculties for moulding it. The world is preparing for the Church of the Future, and that great Carmelite Friar who may well be regarded as the Luther of the nineteenth century; the preacher of a new Protestantism which shall coalesce in evangelical catholicity those great elements which the Monk of Erfurth displayed in their explosive power,—yes, this Father Hyacinthe, now the guest of our nation, and welcomed to the communion of our faith, is the herald of the Church about to be born, and, under God, may yet be the leader of modern religious thought, onward and upward to that realization of unity and catholicity, when the kingdoms of this world shall be the kingdoms of our God and of his Christ, when round the peopled zones of earth, from frigid pole to fruitful tropic, from

every people and from every altar, there shall go up to the waiting skies the glad confession and the grateful ascription, "God is a spirit : and they that worship him must worship him in spirit and in truth."

PASTORAL SALUTATION.

It seems but yesterday, Beloved in Christ, that we stood together in solemn audience with God, and with heads uncovered and eyes upturned, asked the great Head of the church to bless the effort then fairly inaugurated by the laying of the corner-stone of this building. And now we stand within a completed structure. The pealing bells whose golden notes first sounded from the belfry turrets on Wednesday last, was the summons to "bring forth the head-stone with shoutings." We came, thronging the courts of the house of our God, welcomed by the joyous strain, "I was glad when they said unto me, Let us go into the house of the Lord." We came, bringing the top-stone, if indeed our earnest prayers for the smile of God upon our completed work could bring down upon it the crown of his blessing. Knowing upon the warrant of the Word, "Except the Lord build the house, they labor in vain who build it," we waited in the patience of hope and the expectancy of faith for the hand of the divine Architect to bring forth the top-stone of his favor, and accept the temple we had built to his honor. We bowed before him in the worship of praise and prayer, in the worship of the read and spoken Gospel, and in the worship of the holy communion of the body and blood of Jesus. Thus morning and evening we ceased not crying before the head-stone, "Grace, grace unto it." Whether that crowning-stone of blessing is in its place, whether grace shall flow unto it and to the lively stones which here we seek to make ready for the spiritual temple, depends upon the faith, the prayers, and the labors of the people who congregate within these walls. But persuaded, Brethren, that the same sentiment of devotion to Christ which has thus far

led you on, will ripen now into a richer consecration, as you enter upon the enjoyment of these enlarged facilities, let us in sweet and trusting reliance upon the help of Him who is mighty, depend upon the sure word of his promise and press forward in the name of the Lord.

Men and women of St. Ann's, we are met for the first Sunday's worship under the protecting roof of our new church-home. This is the fourth house in which our venerable parish has congregated its members. There are those before me whose memories go back to the days when the first of these was vocal with the praise of God and the preaching of the Gospel. Again, there are others here who have but just identified themselves with the interests of this people. To one and all I give a Gospel Salutation. We have looked forward to this day with anxious, prayerful expectancy. And now that it has come, we exchange our glad congratulations, and in the holy communions of worship go together to God that we may tell him of our joy and ask him for the blessings of spiritual presence and Gospel power. The sunshine of last Wednesday and of this golden morning I would fain accept as the smile of the Saviour upon the solemn services of dedication. It is meet and right that we should rejoice together, for "hitherto hath the Lord helped us." For three quarters of a century has this banded company of Christians gone on with the "work of the Lord prospering in their hands." To-day we are fairly launched in a new venture of faith. We propose larger contributions to the honor of God in public worship and larger measures for the saving of souls by Gospel instrumentalities. My office to-day is not to apostrophize the beautiful architecture and embellishments of this house of God, not to elicit your admiration in behalf of the rich-toned organ through whose silver-throated pipes the gushes of melody float down to greet us, but to ask of this people that they sanctify this temple by their personal holiness and honor it by the offerings of a spiritual, truthful worship. And let me say that the men

and women who worship here will have work to do. To be a living Church we must be a working Church. I had rather not a stone of this building had been laid than that it should become the home of religious indolence and luxury. In building so large a church and in arranging so many facilities for parish administration, it is well understood that no mere pastoral efficiency, unaided by the men and women and children of the congregation, could compass the ends we have in view. It shall be my business to show you soon that there is work prepared for the hands of each and all. My salutation, then, is but the greeting of one laborer to another as he looks out upon the russet harvest that awaits the sickle of the reaper. We have only time for a word; for the sun is up and we must be doing. The glorious memories of St. Ann's, the history of her praying and working, the biographies of her many faithful pastors, the fresh and fragrant recollections of that holy man of God who, for thirty years, guided with pastoral staff the sheep of this flock, and who, like Paul, "guiltless of the blood of all men," has gone to receive the recompense of high fidelity and meet the hundreds who rise to call him blessed,—all these eloquent voices of the past come sweetly blending to us in this pregnant hour, and demand that we be true to our inheritance. That we be true to that inheritance, let us, here in the august presence of the God whom we worship, make solemn pledge each to the other that no other Gospel than that of "repentance toward God" and "faith in the Lord Jesus Christ" shall ever be preached within these walls. Let us here and now call Christ to witness that nothing shall ever make intrusion here to disturb the simplicity and solemnity of evangelic worship. Let us here and now invoke the Holy Ghost to grace our souls with spiritual gifts, to clear our vision of faith that we may see God to be purely and preëminently spirit, and to marshal every moral force and function of our natures that we may "worship him in spirit and in truth."

· OPENING SERVICES
OF THE NEW
ST. ANN'S ON THE HEIGHTS.

MORNING SERVICE,

WEDNESDAY, OCTOBER 20, 1869, AT HALF-PAST ELEVEN O'CLOCK.

Hymn.....	"I was glad, etc."—in G.....	H. Reber.
ENTRANCE OF BISHOPS AND CLERGY.		
Opening Anthem.....	"Holy, Holy, Holy,"—in G.....	J. M. Loretz, Jr.
Sentences.....		
Morning Prayer to Psalter.....		Rev. Dr. Peet.
"Venite Exultemus,"—in G.....		J. R. Thomas.
Tenth Selection of Psalms.....		Rev. Dr. Johnson.
"Gloria Patri,"—in G.....		Gregorian Chant.
First Lesson, 1 Kings, c. VII., v. 22 to 63.....		Rev. Mr. Bancroft.
"Te Deum,"—in E f.....		Lloyd.
Second Lesson, Heb. c. X., v. 19 to 26.....		Rev. Dr. Smith, of Flushing.
"Jubilate Deo,"—in B f.....		A. Berg.
Creed and Prayers to Litany.....		Rev. Mr. Mills.
Litany.....		Rev. Dr. Montgomery.
124th Psalm.....	"Oh! praise the Lord in that blest place,".....	Rev. Dr. Burgess.
Ante-Communion.....		Assistant Bishop of Indiana.
Epistle.....		Rev. Dr. Potter.
"Gloria Tibi".....		
Gospel.....		Rev. Dr. Washburn.
473d Selected Hymn.....	"Christ is made the sure Foundation,".....	Rev. Dr. Diller.
INAUGURAL SERMON.....		Bishop of Ohio.
Offertory— <i>Voluntary</i> , in G major....	"Let us bring one Offering".....	J. M. Loretz, Jr.
Prayer for Church Militant.....		Rev. Dr. Van Kleeck.
Exhortation to Holy Communion.....		Rev. Dr. Hall.
Address and Confession.....		Rev. Dr. Paddock.
Declaration of Absolution.....		Bishop of Long Island.
What follows to the "Ter Sanctus".....		Rev. Prof. Johnson.
"Ter Sanctus," in C.....		G. W. Warren.
Consecration of Elements.....		Bishop of Ohio.
276th Hymn.....	"Jerusalem the Golden".....	
Administration of Elements.....		Rev. Drs. Diller and Burgess.
Post-Communion.....		Bishop of New-York.
"Gloria in Excelsis".....		Mozart.
Benediction.....		Bishop of Long Island.

FINAL CHORUS.

ST. ANN'S CHIMES.—The first Peal of the new Bells will be at Sunrise. At eight A.M. "Praise God, from whom all blessings flow," will be chimed. At 5 P.M. "The Evening Hymn." The Bells will also be chimed for Morning and Evening Service.

EVENING SERVICE,

AT EIGHT O'CLOCK.

Opening Anthem.....	"Blessed is He that cometh,"—in A f.....	J. M. Loretz, Jr.
Evening Prayer to Psalter.....		Rev. Mr. Paddock.
Eighth Selection of Psalms.....		Rev. Dr. Haskins.
"Gloria in Excelsis".....		
1st Lesson, Isaiah LV.....		Rev. Mr. McIlvaine.
"Cantate Domino,"—in A.....		Bridgewater.
2d Lesson, Rom. VIII.....		Rev. Mr. Jessup.
"Benedic Anima Mea," in A.....		"Church Choir."
Creed and Prayers.....		Rev. Dr. F. Vinton.
112th Psalm.....	"With my whole heart," etc.....	Rev. Mr. Brewer.
HISTORICAL DISCOURSE.....		Bishop of Long Island.
268th Hymn.....	"Sun of my Soul,".....	Rev. Mr. Postlethwaite.
Collects.....		Rev. Dr. Drowne.
Benediction.....		Bishop of Long Island.
Hallelujah Chorus.....		Handel's "Messiah."